A GUIDE FOR VISITORS

TO

KASHMIR.

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INTRODUCTION.

THE number of visitors to the beautiful Vale of Kashmir will certainly increase every year, now that the frontiers of Kashmir can be so easily reached from more than one point on the Punjab Northern State Railway. The principal starting point will probably be for some time to come at Rawul Pindi ; there is already easy access from that place to Murree, and a branch line of railway from Rawul Pindi to Murree, which is to be constructed with as little delay as possible, will still further facilitate the approach to His Highness the Maharajah's territories. When this railway is completed, Murree will be the starting point. The road along the Murree route has the advantage of being "made" throughout ; by which must be understood, that the road is free from boulders, masses of rock, big round stones, and such like obstructions, which are met with on the route

nd other routes. The Maha- to make the Murree road and as level as it now is from 20 miles. This part of the road is ains, and is wide and level enough carriages, the improvement is, of course, eat, but the work seems to be almost on too at a scale, especially in the cost of construction, for the resources of the Kashmir State, and, moreover, several years will be required to complete the road all the way to Baramula, about 130 miles; a large number of men will be wanted to keep the road clear from the constant earth-slips which may be expected, and which on the completed portion are already very troublesome. But if a good, wide and level road can be made the whole way from Murree to Baramula, the trade of Kashmir, which is now very limited, may receive an impetus which will develop the resources of the Valley to an extent never before known.

As soon as the territories of His Highness the Maharajah are entered, travellers will find that the accommodation provided for them is as good as, under the circumstances, can be expected; no obstructions are put in their way. Along the two principal routes, *viâ* Murree and over the Pir Panjal Pass, coolies, pack animals, and saddle horses are provided for each march, and there is rarely any difficulty in having baggage carried from

one stage to another. Along the Murree route, which comprises eleven marches, from Murree to Baramula, about 130 miles, there is a rest-house for travellers at each march, and though these buildings are rudely constructed, they afford during the six warm months of the year, when visitors go to and return from Kashmir, sufficient shelter for one night ; no charge is made, neither are complaints often made ; but visitors are asked to write their names in the book kept at each bungalow, and they can then register any complaint they think proper to make, which is forwarded to the authorities at Srinagar in due course.

Those who prefer a less frequented route, but one on which the scenery is finer, and the marching much more difficult, should leave the railway at Gujrat, 71 miles from Lahore, and proceed by tonga to Bhimber, 28 miles beyond Gujrat, the border village of the Kashmir territory, at the foot of the lower range of mountains, and thence march, 167 miles, in twelve marches over the Pir Panjal Pass, at an elevation of 11,500 feet above sea level.

There are other routes into the valley ; one through Punch to Baramula ; the road turns off from Thanna Mandi, the sixth march on the Pir Panjal route, avoiding the ascent over the Pass, a full notice of which will be found in the proper place ; the other routes noted in the official regulations are not often taken. There is also the Jummu route, but it is the

private road of His Highness the Maharajah, and is used only by officials of the Government of India, or by special permission of the Maharajah. This route is difficult, and supplies are not always abundant.

A full description of the two routes, by Murree and over the Pir Panjal, is given in the following pages, and a notice of some other routes. The cities of Srinagar and Islamabad are described, and also many spots of interest in the valley; the camping grounds are shown, and other useful information given. The map of the routes in Kashmir will be found very useful.

HISTORY OF KASHMIR.

THE territory of His Highness the Maharaja of Kashmir and Jummu extends from 32° 17′ to 36° 58′ north latitude, and from 73° 26′ to 80° 30′ east longitude. It covers an area of 79,784 square miles, with a population estimated in 1873 at little more than one and a half million. It is bounded on the north by Astor, Skardo, Little Thibet, and Baltistan; the Karakorum Pass, the principal route between India and Turkistan, is also on the north height 18,550 feet; on the south is the territory of the Rajah of Punch, a tributary of the Maharaja; and the districts of Nowshera, Kishtwar, Bhadrawar and Jummu, the winter capital of the Maharaja; beyond, also on the south, are the British districts of Jhelum, Gujrat, and Sialkot; on the east are Drass, Sooroo, Zanskar, and Ladakh; on the west are Khaghan, Hazara, and Rawal Pindi in British territory. The area of the Valley of Kashmir, which ke a. ntirely surrounded by lofty mountains, is about ident. square miles, and the population is about 5[illegible]0,000, chiefly Mahomedans. It is situated nearly in the centre of the Kashmir territory, is about 100 miles long and

from 25 to 35 miles wide. The elevation of the valley is about 5,300 feet above sea level; it is traversed by the river Jhelum, which rises near Vernag at the east end of the valley, and is navigable from Islamabad to Baramula, nearly the entire length of the valley; after receiving several tributary streams it runs near the Baramula pass, a noisy, and in some places deep, narrow torrent, through the mountains till it reaches the Punjab plains.

The land, which on both sides of the river in the valley is very flat for several miles, is used for rice cultivation, and there is consequently some malarious vapour during the rains, especially around Srinagar. The rest of the valley is composed of sloping hills and extensive table lands, slightly elevated, which usually stretch at a variety of distances from the mountains into the plains; they are known as *Karewas* or *Wudars*. These plateaux are cultivated, and irrigation is occasionally introduced on them with good effect, but the results are not so satisfactory when rain alone is depended upon.

The entire valley of Kashmir is supposed to have been, at a very early period, a vast lake, and the remains of fresh water fishes found on the table-lands, togeth[illegible] ith the traces of beaches that may be seen on th[illegible] of some of the mountains, tend to confirm this view. Eventually the pressure of water on the weakest point in the mountains, which would have been at Baramula, forced a passage there, and the

vast body of water which was let loose tore a way for itself through the mountains till the Punjab plains were reached, when its course was not impeded by any obstacle more serious than the natural level of the country. In returning from Kashmir by the Murree route an observant traveller can more readily perceive than he would on entering Kashmir by that route, a number of deep indentations on the sides of the mountains, some semi-circular, where water has evidently either rushed through in a resistless torrent, cleaving the mountain's side, or where resistance has been met with, has eddied round cutting its way through, till the pressure from behind being gradually reduced the water has been finally confined to its present channel in the contracted bed of the Jhelum.

There is a fable connected with this great lake, which was called Sahtisar. The tradition runs, that the lake was the abode of a monster called Yaldeo, who, after he had eaten all the fish in the lake, commenced to devour the inhabitants of the surrounding hills, who were obliged to get higher up the mountains. At this time Reshi, or the holy man, who on these terrible occasions usually appears, and whose name was Kashaf, went to the north-west end of the lake at Baramula and struck the ground with his trident. The earth opened, the waters of the lake disappeared, and the monster Yaldeo died. The name of Kashmir, which may be a contraction of Kashafmar, the country

of Kashaf the holy man, may possibly be derived from this event.

The early history of Kashmir is traditional. The ruins of old Hindu temples at Avantipore and Martand, especially the latter, a temple to the sun-god, have been supposed by some to be nearly 5,000 years old, and by others not more than 1,500. If the first supposition be correct, they must have been built some time during the Pandu dynasty, which ended 2,500 years before Christ, and which governed Kashmir nearly 1,300 years. Baron Hugel, who visited Kashmir in 1835, fixes on this early period as the date of the building of the temple at Martand, which he calls Karau Pandau. Later archæologists maintain that the ruins at Avantipore and Martand are not older than between A. D. 370 and 500, and this latter supposition is more generally credited than the other. The primitive inhabitants of Kashmir were serpent worshippers, but were a brave and warlike people. Brahmanism was introduced from the plains of India, and was followed by Buddhism, which does not encourage warlike qualities. The Hindu dynasties were forced to give way to Tartar chiefs, and mountaineers from the neighbouring Hindu Kush descended into the valley and reduced the inhabitants to a state of vassalage. There are legends that illustrate the beauty of the Kashmir women, which seems to have been famous even at that early period. It is related that two angels, named Harut and Marut, were sent to earth by God

to reform men by their example ; but instead of doing this they became ensnared by the beauty of the Kashmiri women. About the end of the tenth century the celebrated Mohamed of Ghuzni conquered Kashmir ; and the chiefs of Dardistan and kings of Thibet soon after made invasions and forcibly married the daughters of the Hindu monarchs. But it is related of Queen Rajputani, the last of the Hindu sovereigns, that, rather than marry a usurping prime minister, she upbraided him with his ingratitude and treachery, and stabbed herself to death before him.

There is no event of much importance after the death of this high-minded Queen Rajputani, till the reign of Sekander, in A. D. 1396, the sixth of the Mahomedan rulers of Kashmir. This man was famous for his religious enthusiasm, displayed in the entire destruction of all the Hindu temples he found. He became known as the Bhutshikan or Image-breaker, and it is to him, according to the legend current among the people, that the destruction of Martand was due, and the temples at Avantipore and Pandritan. After his reign, nothing remarkable occurred till A. D. 1496, when the Badshah, or Great King, Zein-ul-Abdin, conferred many benefits on the people of Kashmir. He introduced the manufacture of the famous Kashmir shawls, by bringing wool from Thibet and workmen from Turkestan ; he also taught the manufacture of *papier maché*, and of paper, which exist to this day.

This ruler reigned for 53 years, and he was a patron of literature, a poet, and a great lover of field sports. But soon after his death all the advantages gained by his benign rule were lost, owing to the increasing influence of the native clan of *Chaks*, who raised themselves into power. They resisted for a time attacks from without, but eventually jealousies arose amongst themselves, and treachery and crime destroyed their power. One of the chiefs of the *Chaks* sought the assistance of the Emperor Akbar in A. D. 1586, but with the only result that the country was conquered, and annexed to the Mogul Empire. The Mogul Emperors made Kashmir their summer residence for nearly two centuries. In A. D. 1752 Kashmir was conquered by the Afghan Ahmed Shah, who established the Durani dynasty.

Kashmir remained under the Afghans until 1819, when the Sikhs under Runjit Singh conquered it. The Maharajah of the Punjab appointed a Governor, until the Sikh war with the English in 1845. At that time Golab Singh, who had been a horse-soldier under Runjit Singh, and had greatly distinguished himself, was presented with the principality of Jamoo, and he extended the dominions of the "Lion of the Punjab" by taking Ladak. After the battle of Sobraon in the second Sikh war in 1846, Golab Singh, as Minister of the Khalsa, negotiated with the British at Amritsar. He made a separate treaty to secure his own power, in which he agreed to pay seventy-five lakhs of rupees

if he was confirmed in his possession of the State ; to acknowledge the supremacy of the British Government ; to refer all disputes with neighbouring States to its arbitration ; and to assist British troops when required. In this way the present Kashmir State was founded. In the mutiny in 1857, Golab Singh sent a contingent of troops and artillery to co-operate with the British forces against Delhi. Golab Singh died in August, 1857, and was succeeded by his son, the present Maharajah Ranbhir Singh, G.C.S.I., who is by caste a Dogra Rajput, and was born in 1832. In the Afghan war in 1880-81, the Maharajah sent a contingent of troops and artillery to Lahore to assist the British Government if requried. They were reviewed, together with similar contigents from other Native States in India, at Lahore by Lord Lytton, the Governor-General, and a portion was sent to guard the country about the Khyber Pass. The Maharajah is entitled to a salute of 21 guns, and has received a *sunnud* giving adoptive rights. He pays an annual tribute to the British Government of 1 horse, 12 shawl goats, and 3 pairs of shawls. The military force of the State consists of 160 guns, 1,400 cavalry, and 25,600 infantry. At the Imperial Assemblage at Delhi on 1st January, 1877, the Maharajah was gazetted a General in the British Army, and created a Councillor of the Empress.

THE VALE OF KASHMIR.

ITS PRODUCTS AND PEOPLE.

THE beautiful valley of Kashmir, about 100 miles long and from 25 to 35 wide, is completely surrounded by lofty ranges of the Himalaya mountains, over which there are only three passes into Hindostan; the road over the Banihal Pass, 9,200 feet above sea level, leads to Jammu and Sialkot, thence to the railway station at Wazeerabad; the road over the Pir Panjal, 11,400 feet above sea level, leads to Bhimber and Gujrat; and the road over the Baramula Pass leads to Murree and Rawul Pindi. There are several lofty peaks among the mountains around the valley; the highest in the Panjal range are Muli, 14,952 feet above sea level, and Aheetotopa 13,042 feet; in the north of the valley is Haramuk 16,903 feet, and Amrnath 16,000 feet; whilst in the province of Gilgit, not visible from the valley, are several peaks from 18,000 to 24,000, and one, Gusherbrun 26,000 feet above sea level. North of the valley, the Zoji-la passis 11,300 feet, the road over this pass leads to Leh; near this pass is Gwashbrari or Kolahoi 17,839 feet; then there is the Hoksar Pass, 13,315 feet, leading to Petgam; the loftiest peak of all is Nango Purbat in

Chilas to the north-west of Kashmir, 26,629 feet above sea level. The *margs*, or mountain downs, are numerous on the tops of the hills below the Pir Panjal, one of which, Gulmarg, is the resort of visitors to the valley during the rains; and also on the slopes of the mountains on the north-eastern sides of the valley, one of which is Sonamarg in the Sindh Valley. These downs are used as grazing ground for herds of ponies, cattle, sheep, and goats.

There is a lower range of mountains within the valley, close to the higher range and encircling the valley in a similar manner. The entire valley is about 5,200 feet above sea level, and there are extensive table lands, ranging from 100 to 300 and 400 feet above the valley, called *karewas* or *wudars* from the flat surfaces on the tops. These *plateaux* are cultivated; they are believed to be the results of the gradual subsidence of the waters when the whole of the valley was a vast lake. This land requires irrigation, and when that is available good crops are obtained, but if rain alone is depended upon, the crops sometimes fail. The river Jhelum runs through the valley from east to west for about 60 miles from its source at Vernag to Baramula, where it is narrowed into a mountain torrent, and beyond that place it is not navigable. The Jhelum receives several tributary streams in its course through the valley. Before reaching Kanbal, one mile from Islamabad, three or four small streams fall into it; the Liddar and the Vishau rivers join it

hair is auburn, and their skin quite fair. The men are well made, and often very fine looking; the women are proverbially handsome. The boat-women, being more often seen than others by Europeans, are regarded as the handsomest in the valley, but they have a very ruddy and weather-beaten appearance, and are usually more remarkable for their beautiful eyes than for very handsome features. The wives of the Pundits, Punditanis as they are called, are often seen, they are fairer than the boat-women, and some of them are very pretty. The *purda nashins* are, of course, very rarely seen; but sometimes they may be observed heavily veiled crossing the water in a boat; their natural curiosity induces them to drop the veil when opportunity offers, and the desire to look upon an Englishman being common amongst the Kashmiris, the eyes of a veiled beauty may sometimes be seen, and perhaps the colour and form of her face. The long, loose dress, resembling a night-dress, which the women of Kashmir all wear, is not becoming but the small red cap forms a good head-dress; the back hair of the young girls is braided in many thin strands, covering the back and forming a semi-circle, with a knot of hair hanging down the back, stretching sometimes nearly to the feet. The effect is very pleasing if the hair is kept in proper order. The *nautch* girls, who are engaged by the Maharaja to enliven the entertainments His Highness sometimes gives to the European visitors, are very fair, and may be considered

good examples of the generally fair complexions of the higher classes in Kashmir, but they are more remarkable, usually, for their good eyes, than for their beauty.

The language spoken in the valley is usually Kashmiri ; it has been described as being "rather curiously and closely related to the Sanskrit." The language of the Kashmir Court is Persian. A variety of dialects are met with in the mountainous districts and in the provinces of Kashmir.

The *deodar* or Himalayan cedar is the finest tree in Kashmir ; it is found on mountain ranges from 7,000 to 12,000 feet above sea level ; and grows sometimes to a height of from 100 to 200 feet, with a girth of from 20 to 40 feet. The *deodar* forests in Kashmir are very extensive. There are also two or three descriptions of pine ; the common yew and the elm are met with. The plane tree, probably introduced by the Moguls, grows to a great size, is extremely beautiful, and the noblest tree in the valley ; it is met with in all parts of the valley, and always affords ample shade in the summer months. Poplars are planted in formal rows or squares, and in and near Srinagar large numbers of these trees flourish, attaining great height ; the Poplar Avenue in Srinagar is one of the sights of that city. The weeping and another kind of willow is met with, and the maple and red and white hawthorn. Junipers and rhododendrons grow on the mountains at a height of 11,000 feet ; whilst in the numerous valleys roses, wild and cultivated, bloom in

profusion. Fruit trees grow wild in all parts of the valley, apple, cherry, pear, quince, apricot, peach, plum, mulberry, walnut, hazelnut; up the trunks of many of these trees and spreading over the branches, the vine is often found, and grapes in the season are abundant. The wild strawberry, raspberry, and currant are met with. Vegetables are abundant in Srinagar; the floating gardens on the Dal Lake produce large quantities of water melons, cucumbers, and tomatoes, which are sold extremely cheap. The *singhara* or horned water-nut, or water-chesnut, the botanical name of which is *Trapa bispinosa*, grows in very large quantities on the Dal and Wular Lakes; in the latter the produce equals some thousands of tons annually, one half of which is given to the Maharajah as a State due. The *Trapa bicornis* is found in the Dal Lake, the fruit resembles the head of an ox in miniature. These fruits ripen in October. The *singhara* is the food of a large number of people; the fruit is dried and made into a flour, and used in making cakes.

THE MANUFACTURES OF VALLEY OF KASHMIR.

THE manufacture of shawls is the chief trade in Srinagar ; it consists of the loom-made and the hand-made. The former is very laborious work ; one man gives the names of the colours to another who works at the loom ; the men are crowded together in low, ill-ventilated rooms, and are usually very emaciated and ill-paid. The shawls are made in small pieces of pattern which are eventually neatly sewn together ; the hand-made shawls are made by hand-work only, and the pieces of the pattern are sewn together in a similar manner. The wool is obtained from goats fed upon the pasture high up on the mountains. *Pashmina* is the name of the wool used in making the best shawls ; another kind is used in making blankets ; and the inferior coarse wool is used in making *pattu*, and of this manufacture there are two or three different qualities.

The cotton grown in the Valley the people spin themselves, and manufacture cotton goods without the help of machinery of any sort. Sticks, about four feet long, are run into the ground and placed at equal distances, two or three feet apart, according to the

required length of the cloth to be manufactured ; and the cotton is put alternately between the sticks by women, or men and boys, walking up and down the entire length till the required width, usually about one yard, is obtained. The sticks, still in the cotton, are then withdrawn from the earth, and the whole is stretched tight and dressed with a wet comb-like brush. In this way in a few days several yards of cotton cloth are manufactured. The cost of manufactured cotton goods imported into Kashmir is too high for the greater number of Kashmiris to purchase, hence they have recourse to this very original process. The boat-women will always be found spinning cotton at every spare moment they may have.

The *papier maché* work of Srinagar was at one time highly esteemed in England, but latterly, it is said, the demand for these beautiful manufactures has fallen off. This trade has been carried on for two or three hundred years ; the designs are traced on the *papier maché* or on wood, and the colours employed are in the best made articles admirably blended. Boxes, card trays, and a great variety of articles, especially tables, are made. The silver, and gold, and the copper enamelled and gilt work are carried on largely in Srinagar. Many of the shapes of the *sarais* and water vessels are very elegant. The Kashmiris have always been celebrated for elaborating the decorative details of good design, whether in metal work, hammered and cut, or enamelling, or

weaving. Cups and trays are also made in this work, and a variety of patterns generally well designed. A variety of precious stones are sold in Srinagar. The general trade of Kashmir is very limited; the Valley is shut in by its lofty mountains, and access with the rest of the world involves a long and tedious journey through the mountains, along narrow and often precipitous roads, frequently over huge boulders and masses of rock. From the Valley to Murree is the only exit along which the road has been prepared for traffic; the Maharajah is having a road cut, nearly on a level throughout, from Kohala, where the Kashmir and British territories join, to Baramula; about 20 or 30 miles at the Kohala end are complete, and a few miles at Baramulā; the work is, however, great and expensive, and some years must elapse before the road will be finished.

HINTS TO TRAVELLERS.

THE Punjab Northern State Railway offers facilities which greatly increase the number of visitors annually to the Valley of Kashmir, and relieves them of much inconvenience and cost on the road before reaching the territories of His Highness the Maharajah. For some time to come Murree will be the route selected by the greater number, in preference to the route over the Pir Panjal, or Punch; the route by Abbottabad is necessarily, from its position, confined to only a few, and that by way of Jummu is used only by those who are either officially connected with the Kashmir State in its relation with the Government of India, or who may have special permission to travel by it. Travelling by the Murree route, visitors will find a rest-house at each march, but a tent cannot on that account be dispensed with, for when the Valley is reached, it will be found indispensable, and will sometimes be useful on the march, even on the Murree route, as the rest-houses are small; and some of them may be found on arrival to be fully occupied, or their dilapidated condition may render a tent a much more comfortable place. Besides the

usual baggage, a pair of *arakdans*, square boxes covered with leather, will be found very useful ; they are always to be had in the Lahore bazaar at a few rupees each ; they are buckled together by strong leather straps and put across a pony, or they can be used singly ; a pair of *kiltas*, long-barrelled baskets, covered with leather, will be found useful for the stores and for the cooking utensils ; they may be also bought in the Anarkulli Bazaar, Lahore.

On arrival at Murree, arrangements should be made with the Assistant Commissioner for the hire of coolies and ponies. A single traveller going for six months to Kashmir, will require probably four or five coolies and two or three ponies. He will study his own convenience in choosing the size of his tent ; but the Cabuli tent is light, and is enough for a man who is not too indulgent of himself. The tariff at Murree for coolies and ponies in English territory, the two first marches, is as follows, per march :—

For Coolies ...	... 6 annas each.
" Kahars or bearers	... 8 " "
" Baggage ponies ...	... 12 " "
" Saddle ponies ...	... 1 rupee "

In the Maharajah's territories the rates are as follows, per march :—

For Coolies ...	... 4 annas each.
" Kahars or bearers...	... 6 " "
" Baggage ponies ...	... 8 " "
" Saddle ponies ...	... 1 rupee "

The traveller must remember that in British territory labour is free, and that, therefore, there may be some trouble in finding ponies or mules, though coolies are usually abundant. In the Maharajah's territory labour is partly compulsory, that is to say, a fine is imposed unless ponies and coolies are forthcoming ; there is on that account no difficulty in finding coolies or ponies ; but the pay for the hire of coolies is double what each man usually earns working independently, so that they have little reason to complain. Where a number of visitors join together to form a party, and when ladies and children are travelling, the number of coolies and baggage animals and jampan bearers will be great ; the cost will be increased ; but for a family with three or four children, the cost will be about ten rupees each march, that is each day. Servants to accompany travellers will be as numerous as the travellers themselves think proper ; but they should all be able to walk 14 or 16 miles a day, and should be able to pitch the tent or prepare some refreshment at once on arrival at a rest-house. As so much of the enjoyment inseparable from a trip to Kashmir, as elsewhere, depends upon suitable arrangements on the road, it will not be considered out of place to recommend each traveller when he has selected his servants to make one of them the *sirdar* or head man, and to allow him to have control over the others in all details ; he will like to use the authority given him, and the

others will readily obey him. The traveller will be relieved of trouble, and will only see, before he starts on the march, that the proper number of coolies and ponies are present. The Kashmiris are willing workers, but they are completely ignorant of the ways of Europeans, and should, therefore, be treated with patience and consideration. A traveller should avoid looking too much after details and little matters, and confine himself to giving his orders clearly and sticking to them. Attention to these apparently minor matters will make everything on the march pleasant, and add materially to the enjoyment of the trip. On arriving at the end of each march, arrangements should be made with the *ticcadar* or *lumberdar* of the village for the hire of coolies and ponies for the next march ; as long notice as possible is needful, as the men and animals are often taken from the fields, sometimes some miles distant.

A single traveller will require a *khansamah*, who should be his *sirdar*, a *bhistee*, who, besides getting water, should assist in pitching the tent and in packing and unpacking the baggage ; another servant will be wanted to assist the *khansamah*, but all must do something if required besides the usual routine work. Where ladies and children are of the party, an *ayah* or two, a *dhobie*, and sweeper, in addition to the other servants, will be wanted ; for the *ayah* a saddle pony will be required. Punjabi servants usually cannot speak Kashmiri, but if one servant

can be engaged who does speak Kashmiri, he will be found very useful, for at many places in the valley the Kashmiris do not understand Hindustani.

For supplies on the road, the rest-houses may be relied upon for eggs, milk, and butter, but rarely for meat; a sheep may, however, be bought occasionally for about four rupees, along the march, or at a rest-house; but tins of good soup will be found useful. Tins of other descriptions of food may be taken, as much as each traveller may consider to be necessary. Besides tea, cocoa and milk-paste will be found very useful, for it can be prepared quickly, and is uniformly the same,—a remark that will not apply to tea. Coffee is also prepared in this way, and chocolate. There is nob eer or wine obtainable on any of the routes; but at Srinagar there is now a plentiful supply of both beer and wine, and stores of sorts; and Mr. Thos. Russell, who provides these requisites, also acts as Banker, so that Srinagar is as well off as Lahore or other places in the Punjab for provisions, and facilities for cashing cheques on distant bankers.

The traveller should himself pay the coolies at the end of each march; and a good supply of 8-anna, 4-anna, and 2-anna pieces should be brought, so that each man may separately receive his due; if three or four are paid together, they frequently quarrel amongst themselves.

On arrival at Srinagar, the Maharajah's native agent, Baboo Amarnath, is the first person to be called upon.

He speaks and writes English fluently, and is very attentive to visitors. He recommends them where to pitch their tents, and will make any arrangements that may be required for the hire of boatmen or similar purposes. The bachelors must pitch their tents, or they can take part of the few houses set apart for them in either of the two gardens, the *Hari Singh* and the *Chenai Baghs*, in both of which there is ample camping ground. The *Munshi Bagh* is set apart for married visitors only ; it contains a row of houses in barrack form and some separate houses, and there is also ground for pitching tents.

The Resident, or "Officer on Special Duty in Kashmir," resides in Srinagar during the summer, at the Residency, a good house with large garden, by the river side. The Chaplain, who is especially appointed for the summer months, resides at *Shaikh Bagh*, close to *Hari Singh Bagh*. The Church is the upper storey of the Chaplain's house ; and *Shaikh Bagh* is also the English Cemetery. The medical officer, also appointed for the season for the European visitors, resides in Srinagar. There are three official representatives of the Government of India. The Resident holds a Court in his house for the trial of any case that may occur in which Europeans only are concerned, and for the settlement of disputes with native tradesmen or others. A European, however, can, if he likes, take his case against any native either to the Governor's Court at the old palace

by the river side, or to the High Court, of which Pundit Suraj Bal is the Chief Judge. This gentleman was educated at Oxford University, and has been Chief Judge of Kashmir for about four years.

The Government of India has recently re-issued the regulations for visitors to Kashmir, which will be found in an appendix to this work.

THE MURREE ROUTE.

The route to Kashmir *viâ* Murree is the most frequented by visitors; the road throughout is kept in repair; there is a rest-house at each stage, and a supply of coolies and horses always ready.

On arrival at Rawul Pindi from Lahore by railway, arrangements must be made for a seat in the Government dâk gharry; or a hill-cart to carry three persons can be engaged. The cost of a single seat by the former conveyance is ten rupees; and a hill-cart costs thirty rupees. The distance is 38½ miles, and it is performed in about 6½ hours. A *dhooly* may be engaged if required, but 12 or 13 hours are occupied in the journey. The agent for hill-carts or dâk gharries is the Phœnix Carrying Co. at Rawul Pindi and Murree.

The following is a list of the marches from Murree with the distance between each:—

No.	Name.	Distance in Miles.
1.	Daywal	10
2.	Kohala	10
3.	Chattar	8
4.	Rara	9
5.	Tindali	15

No.	Name.			Distance in Miles.
6.	Gharri	...	...	11
7.	Hattian	...	...	11
8.	Chakoti	...	...	15
9.	Oori ...	...	...	18
10.	Rampore	...	...	12
11.	Baramula	...	...	15

If the traveller proceeds by boat, he can engage one at Baramula; but if he selects to march to Srinagar, he can do so in two marches; the first to Patan, 14 miles; the second to Srinagar, 17 miles. A boat takes about 28 hours.

At Murree there is no Government Dâk Bungalow, but there are three or four hotels; one, Powell's, on the Kashmir road. The Assistant Commissioner should be addressed for a supply of coolies and horses; the charge for a coolie in British territory is 6 annas per march; for one horse 12 annas.

First march—Murree to Daywal, 10 miles. The road on the first march from Murree to Daywal is an easy descent the whole way, running nearly on the top of the mountains, and sometimes through a forest; with many pleasant views. Being the first march over the mountains, the novelty of the scene is very attractive. Daywal Dâk Bungalow is a comfortable one, situated on the very top of a mountain, and commanding an extensive view of the surrounding hills.

Second march—Daywal to Kohala. This march is also 10 miles, and the road is very similar to that of

the previous march, an easy but greater descent all the way, but, being nearly treeless, it is much exposed to the sun. The march is still on high ground, and several villages are passed in British territory. About 6 miles from Daywal the river Jhelum is seen for the first time flowing in the valley far below. Views are obtained of the mountains on the opposite side of the valley in the territory of the Rajah of Poonch, a tributary of the Kashmir Maharajah; the sides of the mountains are dotted with villages. At Kohala, in British territory, is a good dâk bungalow, the arrangements in which the traveller will find are in marked contrast to the rest-houses afterwards met with in Kashmir. A short distance below this bungalow is a suspension bridge over the river Jhelum; it crosses the boundary of the territory of the Maharajah of Kashmir. This bridge was erected by the British Government; a toll is demanded for foot passengers as well as for horses and beasts of burden.

Third march—Kohala to Chattar, 8 miles. This is the first march in Kashmir territory. The road is newly made, wide enough for wheeled carriages, and nearly level throughout. The sides of the mountains have been cut wherever needful, in order to keep near the course of the Jhelum, which is followed closely in this and the next march. As the road is about the same height above the banks of the Jhelum, now a noisy and sometimes deep torrent, the views are monotonous somewhat. Chattar is very prettily

situated on high ground with an extensive plain in front where tents can be pitched. The rest-house is in a dilapidated condition ; travellers will probably prefer to pitch the tent for the first time and test the capacities of their servants. A bridge has recently been thrown across a tributary of the Jhelum at Chat-tar by the English Engineer in the service of the Maharajah, whose head-quarters are here, and who is making the road which is intended to be ultimately carried through to Baramula. The work, however, will porbably occupy several years, for the Maharajah's funds for public works are not large, and are not forthcoming always with the regularity necessary for a work of this sort ; a large number of the labourers are Cabulis and from the border tribes in Afghanistan, very robust men but reckless and difficult to control.

Fourth march—Chattar to Rara, 9 miles. This is a short march ; the new road is continued for the greater part of the way, and is wide and level as in the preceding march. In some places the rocks have been blasted or small tunnels cut in them. The Jhelum flows below, rushing along, the same noisy torrent. When the new road is passed, the ascents and descents commence, and the traveller meets with a ruder and rougher path than he has hitherto experienced ; but big boulders and large, loose stones, so often met with on other routes into Kashmir, are here generally covered with earth, making marching comparatively easy. At Rara the bungalow is prettily situated, and is similar

to that at Chattar. Here the Jhelum receives the waters of the *Nainsuk*, which are discharged in considerable volume from a gorge on the opposite bank.

Fifth march—Rara to Tindali, 15 miles. This is a long and tedious march; the road is in some parts rough and uncared for, and the views in the first half of the march are not remarkable. The table lands that are common in the valley of Kashmir, are seen in some part of this and on subsequent marches to Baramula. They are mostly cultivated, and may have been caused by the large body of water which at some remote period may have rushed along, a far mightier stream than the Jhelum now is in its confined and rocky channel, the result of the overflow of the great lake which then filled the entire valley of Kashmir, and whose waters, by the help of an earthquake at Baramula, may have forced a passage through the mountains to the Punjab plains. The road leaves the Jhelum and proceeds in nearly a straight line to Tindali, where the Jhelum is again met, and is not afterwards left. Tindali, a small village, is the residence of a Nawab, who is very courteous to visitors when occasion offers. The scenery near Tindali, the latter part of the march, is imposing; the mountains are lofty, and the air becomes cooler and more exhilarating. The climate of India has been at last parted with entirely, and the more bracing breezes from the beautiful mountains of Kashmir refresh the traveller on his daily march.

Sixth march—Tindali to Gharri, 11 miles. This is a short march, but in some parts rough, and there are several ascents and descents; parts of the road have been levelled, and it is throughout in fair repair. The bungalow at Gharri is situated on open ground a few feet above the river; its size and accommodation are the same as previous bungalows.

Seventh march—Gharri to Hattian, 11 miles. In this march the scenery is varied, and the road in parts climbs up steep ascents and falls again to an open cultivated plain in which is a small quantity of water. After passing this plain, four or five miles from Gharri, some plane (*chinar*) trees are met with; but they are not so large or beautiful as those afterwards met with in the Vale of Kashmir. Hattian bungalow is reached after crossing a mountain torrent by means of a very primitive bridge,—a type of many such in Kashmir. It is situated a few feet above the water, which at times is a wide torrent, rushing noisily along over a bed of round stones; a plane tree overhangs the bungalow, and the few huts that form the village are built on the sides of the mountain which rises rather abruptly above.

Eighth march—Hattian to Chakoti, 15 miles. The road on this march begins to be precipitous, and though free from big stones or boulders, is dangerous; for it is narrow, cut out of the side of the mountain, at a height from the roaring river Jhelum below of from 500 to 1,000 feet; the incline to the

river is sometimes covered with grass, but is always steep; an animal falling over from the road would most probably roll over and over into the water below and be lost; accidents of this sort do occur now and then. This is the characteristic of the road for nearly 50 miles between Hattian and Baramula There is on this march, about 7 miles from Hattian, a very noble *chenar* tree, near which is a mountain stream of pure water; and as the ground is open and a village close by, the spot is used as a halting place, where breakfast may be prepared and enjoyed under the cool shade. In this march the road, as is the case for the next two or three marches, turns frequently into a gorge in the side of the mountain, whence water always flows, which is crossed by a rude bridge made of beams laid across and covered with boughs and earth. The distance is considerably enhanced by these divergences, and as the traveller marches into the gorge on the one side and passes out on the other, he will see that the stone wall which protects the road is occasionally placed on rocks from which there is often a sheer fall of several hundreds of feet. The hill pony is, however, a cautious animal, and knows the difficulties of the road; he is not easily frightened; but there is not much to be alarmed at for either horse or rider, ordinary care will ensure safety. The greatest trouble on these marches occurs when a drove of a hundred or more bullocks is met, coming along in single file,

each carrying a burden of some kind; in that event the bullocks should always be made to take the outside edge of the narrow road; this they usually do under the cry of the drivers "passer passer"; but occasionally a bullock oversteps the side and down he falls to the bottom into the river below, never to be seen again. Chakoti is a village of a few huts, the bungalow is on the side of the mountain, and in front is a large cultivated space.

Ninth march—Chakoti to Oori, 18 miles. This is the longest and most trying of all the marches. The road throughout consists of ascents, sometimes steep, and descents again; and it is as precipitous as in the previous march; for about 10 miles there is a fall rarely less than 1,000 feet; the Jhelum flows at the bottom more noisy than ever, sometimes in deep pools, at others over large boulders. The scenery is bold and purely mountainous; here and there table lands may be seen, on which are a few huts, hardly numerous enough to form a village; the inhabitants must pass a dull and dreary life, it might be supposed, on these lonely heights almost entirely cut off from the rest of the world, many of these table lands being on the opposite side of the river.

Not very far from Chakoti may be seen the remains of a handsomely carved deodar Mahomedan mosque; it is a fair specimen of the carving to be seen on many mosques in Kashmir; its erection at this spot was probably in commemoration of some famous

Pir or saint, who perhaps died and was buried here. There are in Kashmir a number of *zearuts* or burying places of Mahomedan saints. The quiet retreats in Kashmir, usually shady spots, and often commanding lovely views, are to this day selected by many Mahomedans who aspire to be Pirs, and who live upon the contributions of the faithful. They exercise often a very beneficial authority owing to the general excellence of their characters, and some of them are treated with much respect. About half way on this march, there is a pleasant resting place near a stream, where breakfast may be taken. Nearing Oori some noble *chenar* trees may be seen, and some distance before approaching it the Fort of Oori, is passed—not a very formidable looking place, but it was intended to command the road from Chakoti, and the road on the other side of Oori leading to Poonch, as well as the road to Baramula. A few men lounge away their time in a square wooden seat erected just outside the gate of the fort some fifteen feet high, and that is all the use apparently to which the fort is now put. The bungalow is a square building not far from the fort, standing in a fine open plain, cultivated, and entirely surrounded by high mountains. The village is larger than usual, but can aspire to no higher position. The Jhelum has cut its way here very deep into the earth, and there is to be seen, a few hundred yards from the bungalow, a rope bridge of very curious construction and quite worthy of a visit. It is used

by, but always at great risk, the people who have patches of cultivated ground, small table lands on the tops of the lower range of the mountains, the approach to which is often precipitous and always difficult. These spots may be seen on the left hand side of the road not far from Oori, coming from Chakoti. The life of one person is, the people say, on an average sacrificed during the year in crossing this bridge of rope. To watch people crossing, the surprise is that anyone is able to get safely across. The ropes are strongly attached to a wooden staging fixed in the rock on each bank of the river, the difficulty and danger is in stepping over the wide spaces made by the short ropes stretched from the rope on one side to that on the other. There are several similar bridges in the more unfrequented and mountainous parts of Kashmir; this is the only one to be seen in this part of Kashmir.

Tenth march—Oori to Rampore, 12 miles. This is a charming march, the coolest and most shady of all. Not far from the bungalow a bridge is thrown across the river alongside of which the Poonch road runs; after this the ascent is rather steep; but there are abundance of English flowers, and some beautiful ferns growing luxuriantly by the side of the road. The ruins of the only Mogul *Sarai* on this route may be seen on the opposite side of the Jhelum, a few miles from Oori. About half way there is a delightfully shady grove, with a good spring of water,

and here a halt may be made for breakfast. There is a fine ruin near this spot called Pandughur, at one time a noble temple; the arched entrance is still imposing; a central structure within is approached by a flight of steps. This remarkable ruin is that of one of the best preserved temples in the valley. The Maharajah a few years ago ordered the silt which had for centuries been collecting to be removed, and the temple consequently is nearly in a perfect state. The dimensions are small, only 145 by 120 feet; but the trefoiled arch with its tall pediment, the detached column and its architrave, distinctly shown, present all the classical features which are copied from Gandhara, near Peshawur. The central temple is only 26 feet square, the roof is covered with wooden shingles; it is thought by General Cunningham that the original roof was of stone, but Mr. Fergusson considers that wood was used, his reason being that the walls are not strong enough to support a stone-roof. The whole building is similar in design to the grand ruins at Martand, which must be visited, and to which reference is made in that chapter. The forest has almost enveloped this ancient building, but it is a very remarkable and interesting relic of an age long gone by. On this march there is a long and very lofty range of mountains, of slatey formation, and nearly perpendicular sides; trees have grown in fissures on the sides, and there is a fine deodar forest above and below. The bungalow at Rampore is situated on

an open space in the forest, with a lofty mountain opposite. The bungalow is the first of the barrack form, several of which are afterwards met with in the Maharajah's territories. It is a range of six rooms with bath-room and dressing-room, and a verandah running the entire length. It is made of wood and mud, and is an ugly rough place, but if the Maharajah had not considerately erected these rest-houses, and provided coolies and horses, visitors would have been unable to get into Kashmir, for so much time would have been taken and difficulty encountered, that very few indeed would venture to visit Kashmir. No charge is made for using the rest-houses, and if travellers have any complaint to make, they can do so by recording it in the book kept at each, and which every traveller is asked to sign before he leaves.

Eleventh march—Rampore to Baramula, 15 miles. This is the last march for those who intend to go the rest of the way to Srinagar by water. The road is easy and pleasant throughout, and at the end of the march the vale of Kashmir is entered. In the first mile after leaving Rampore the *Harpatkai* is crossed; at the end of the second mile at *Bhaniar*, there is a fine large *mandir*, or Hindu temple, fairly preserved. It is similarly designed to the ruined temple seen on the last march, but is much larger. Hindus come from Srinagar and distant places to pay their adorations at this sacred spot. About two miles beyond was formerly a halting place called *Naoshera*;

there is said to be a road from this place through the mountains, rough and difficult, to Gulmurg, the resort during the rains of visitors to Srinagar; the distance is about 24 miles. After passing a plain some five miles further on, the pass of Baramula is reached; the ascent is not difficult and does not occupy very long, but from the top a view of part of the valley of Kashmir is obtained. The Jhelum is seen a broad navigable stream; also Soopoor, a town on each side the river, and, beyond, the Wular Lake, stretching out a wide expanse of water, 10 miles across. A lofty range of mountains, some of the peaks rarely without snow on them, may be seen rising grandly beyond the Wular Lake and running as far as the eye can reach; a similar view may be seen on the opposite side of the valley; beyond, in the distance, down in the plains, may be seen the fort and the hill in Srinagar, about 1000 feet high, on which is a small ancient temple, and which is called Takht-i-Suliman. The descent into Baramula is easy, but exposed to the sun. There are two bungalows close to the river, and boats are usually waiting there for hire.

The river Jhelum here is crossed by a wooden bridge similar to the bridges at Srinagar and other places in the valley. A good deal of road-making has been commenced here; the road is wide and protected by a well-made stone wall, and the banks of the river are also cased with stone for some distance; and there are stone steps leading down to the water. This

road is intended to be the end of the road from Murree, or rather Kohala: it is on the opposite side of the river, and at present only about three miles have been made. The town of Baramula lies on each side of the river; the Hindus reside on the right bank; their houses are in tolerable repair, for Kashmir; the houses of the Mahommedans are on the left bank, they are very poor, tumble-down places; there is, however, a handsome *searut* in their midst which is worth seeing. The river is not navigable below the bridge, but the small boat, called *shikarah*, can go a short distance: after that a still smaller boat has to be taken under the guidance of men who know the river, and these boats go about two miles further down the stream, but beyond that they cannot go. The mountains come close down to the edge of the water; the view is novel and very picturesque; but the river is very narrow, in some places very deep, and the current is strong.

At one end of the bridge at Baramula is the fort, probably a formidable place at one time, and if honestly defended, capable perhaps of keeping enemies of olden times from entering the valley; but it is a useless structure now. There is a Mogul serai, or rather the ruins of one, on the opposite side of the river.

There are two marches by land to Srinagar from Baramula; the first is to Patan, 14 miles; the second to Srinagar, 17 miles. The road is good throughout, easy and level, and supplies are abundant; and some

of the scenery is lovely, especially soon after leaving Baramula.

By water is the preferable mode of getting to Srinagar; after having made eleven marches continuously, conveyance by water offers rest and quiet enjoyment which are sure to induce travellers to select the somewhat cramped space in a *doonga*, with a *shikarah* for the servants, to making two more fatiguing marches by land.

The passage up the river is very beautiful; the scenery a few miles from Baramula is especially charming. The hills rise gradually almost from the river banks, they are covered with verdure, and undulate for long distances, rising and falling in graceful irregularity.

The first day's progress up the river will probably terminate at Soopoor, where there is a rest-house, of the barrack form, but in fair condition. About half way between Baramula and Soopoor is a village called Dubgao, situated at the junction of the river Pohra with the Jhelum. There is a large quantity of timber here which is brought down the Pohra during the floods in May and June and the rains in July and August; after these months the water falls so low that navigation is impracticable. This timber is the Maharajah's property; it is used in boat-building and for other purposes. There is a very beautiful grove of plane trees (*chenar*) here, the first the traveller sees in the valley: there are a greater number of these

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trees together than is usual, and they are unusually large. Under them is the residence of the Manager of the Hop Garden, which runs for nearly two miles along the right bank of the river Pohra. This garden was for seven years under European independent management; the hop roots were procured from England and France. Very moderate success attended the culture, owing partly to the difficulties inseparable from a new undertaking, and partly to adverse seasons. In July 1882 there was a fair crop, about 20,000lbs., but the lease expired in the previous month of April, and the Maharajah declined to renew it. The European manager left, the garden was given in charge of a Hindoo Sett, and the cultivation is now carried on under native management. This Hop Garden should be visited; it is a charming spot. A route to Lolab is up the river Pohra. Besides being one of the prettiest parts of Kashmir, some of the villages in Lolab are said to contain the most beautiful women in Kashmir. Some account of Lolab will be found further on. A few hours after leaving Dubgao, Soopoor is reached. As the boat slowly approaches the stream becomes wider, and nearing the town a Hindu temple is seen with a large *lingam* attached. A little beyond is the fort, close to the bridge. The fort is now used as a thannah; it is of stone, and was a strong place at one time. The bridge is partly of stone and partly of wood, it connects the two portions

of the town, which consists of dilapidated houses, like other towns in Kashmir. Soopoor is a place much frequented by visitors to Kashmir, for it is close to the Wular Lake; there is capital mahseer fishing there; and it is the starting point for the two marches thence to Gulmurg, the distance is 17½ miles, and as the road is good, the two marches may be easily taken in one day. The views from the bridge at Soopoor, first looking towards the Wular Lake and next turning round and looking down the river, are very pretty indeed; the road to the bridge from the rest-house goes through a small part of the town, but this should not be an objection strong enough to prevent travellers from going on to the bridge, as the fort may be seen, and some of the public offices on the opposite side at the same time. The Wular Lake must be left to the end of the summer season before it can be visited in the flat-bottomed Kashmir boats. Fuller notice of this lake will be afterwards taken: at present it is sufficient to mention that this lake, like every other lake surrounded by mountains, is liable to the action of furious hurricanes which makes its surface to resemble a small sea and renders crossing it very dangerous; at the close of the year these hurricanes rarely occur. Instead, therefore, of crossing the Wular Lake, the boats are taken up the *Naroo* Canal which skirts the south side and enters the Jhelum at Shadipoor; the time occupied is not less than eight hours, as the

boat has to be punted in deep water the whole way. The canal is partly filled with the *singara* plant which produces a nutritious nut in the autumn, when boats go out and drag up the nuts from the bottom, in from 6 to 10 feet of water. These plants may be seen covering an immense expanse of water; they are the property of the Maharajah who takes half the produce as his revenue, leaving the other half to the boatmen who collect the nuts. Several thousands of maunds are annually collected, and sold to the inhabitants of Srinagar and other places.

At Shadipore is the junction of the River Sind with the Jhelum. At this point there is a fine *chenar* tree in the stream, the roots of which are protected by a casing of stone. Under this tree there is a *lingam*, an object of worship to the Hindus. They have given the name Shadipore, "the place of marriage," to the confluence of the two rivers.

As the boat is slowly pulled along, after leaving Shadipore, the traveller will notice that the river widens greatly, and he will see that there is no conservancy department, for the floods choose their own course, and have cut off large slices of land at different spots; some beautiful plane trees stand in imminent danger of having the earth from their roots swept away, and of sharing the fate of many fine trees by the river's side, being overwhelmed by the rush of waters. There are several fine plane trees on the banks where a halt may be made for tiffin.

The approach to Srinagar is by no means imposing The wretched buildings, which are the houses the inhabitants occupy, and which meet the eye before the city is entered, indicate too faithfully the condition of the greater number of houses in the Maharajah's capital city. The river narrows as the first bridge is approached; and the row of poplars seen close by, displays a great feature in Srinagar, where the poplar avenue, a double row of these tall straight trees half a mile long, has long been one of the sights of Srinagar, notwithstanding the many rows of the same trees in its immediate neighbourhood and along the banks of the river. After passing under the first of the seven bridges which cross the Jhelum within the city of Srinagar, the city is entered, and the shops of the principal tradesmen and merchants may be noticed on either side; their names in English letters clearly indicating that the English visitors are their best customers. It will be necessary to more minutely describe Srinagar afterwards; at present the traveller is looking out for a spot whereon to pitch his tent for a time. There are a few bungalows in the Hari Singh Bagh and in the Chenar Bagh for visitors who are bachelors, and a good camping ground in each bagh besides, but these bungalows are out of repair and, moreover, are usually occupied, so that the pitching of the tent is needful. Hari Singh Bagh will probably be chosen; Chenar Bagh has many of those beautiful trees, as the name indi-

cates, but being on the bank of the canal which connects the Dal Lake with the Jhelum, and the ground not being high, the water occasionally covers the entire bagh during the floods or rains, and consequently the ground is nearly always rather damp, and a rise in the river may render a sudden departure requisite. For visitors who are married, the Munshi Bagh is set apart; no bachelor is allowed to reside there. The bungalows are in barrack form, and a few separate, and there is also a camping ground. The situation is very delightful, on the bank of the Jhelum, free from floods, and the choicest spot in Srinagar. The accommodation is rough, but in the summer little annoyance is felt from that cause, and complaints are silenced by the liberality of His Highness the Maharajah, who gives each and all of the bungalows rent free for visitors to reside in as long as they desire.

THE PIR PANJAL ROUTE.

TO SRINAGAR BY GUJRAT AND BHIMBER OVER THE PIR PANJAL PASS.

The route to the Vale of Kashmir over the Pir Panjal Pass must always be preferred to that *viâ* Murree, on account of the far more beautiful views which reward the exertions of the traveller on that route than any to be seen on the Murree route. The custom is to enter the Valley of Kashmir by the Murree, and leave it by the Pir Panjal route. But in this way the traveller when leaving Kashmir turns his back on all that is to be seen. He has easier marching, but that is not sufficient compensation for the loss of fine views. It may be said that it is an easy matter to turn round occasionally to look at the views, but the proper way to see them is on marching into the valley by this route, for they are not to be looked at here and there, at certain spots which may be pointed out. The whole of the way during the descent from the top of the pass, 11,400 feet high, to Shupyan in the midst of the valley, such views and in such glorious variety meet the eye that the whole of each march is a continuous kaleidoscope, varying from the most extensive and marvellous views of long and lofty ranges of mountains, their tops covered with snow late into the summer, and encircling the entire valley, down to the soft and lovely

landscapes that spread out beneath the traveller's foot as he slowly descends into the far-famed Vale of Kashmir.

The route over the Pir Panjal is closed from about the end of October till the beginning of May ; but even during this time there is an alternative route, from Thanna Mandi, the fifth march, to Poonch ; this road is a long one, for it joins the Murree route at Oori, two marches from Baramula. Ladies, sometimes, if the pass over the Pir Panjal is covered with snow in the early part of the season, take the Poonch route.

The railway from Lahore takes the traveller to Gujrat, 71 miles ; the dâk bungalow at Gujrat is about two miles from the station, and the *khansamah* should be instructed to send a conveyance to meet the train.

Gujrat is the head-quarters of the district, and contains a population of about 18,000. It has long been famous for its inlaid work in gold and iron, known as Gujrat ware. About two miles from the town is the battle-field in the second Sikh war, on which was decided the fate of the campaign, ending in the annexation of the Punjab. The cemetery which contains the remains of the officers who fell in this battle, is close to a mosque ; it is surrounded by a high wall, but admittance can be obtained by applying to the native in charge. There are no other monuments on the spot of this decisive engagement. Some remains of the occupation of Gujrat by the Mogul Emperors still exist ; and a famous Mahommedan saint

in the reign of Shah Jehan, named Pir Shah Doula, adorned the city with several buildings from the offerings of his visitors.

The distance from Gujrat to Bhimber is 28½ miles, and is performed by a hill cart, the charge for one seat is Rs. 11. Arrangements should be made the day before. There are two stoppages on the road for changing horses; the last stage is difficult, as some dry beds of mountain streams have to be crossed, and the weak horses may stick in the deep sand and be unable to go further. But reaching Bhimber without mishap, the traveller will find a rest-house, the first in the Maharajah's territories, which are entered at Bhimber. The Pir Panjal range will be seen all the way from Gujrat, and at Bhimber the foot of the hills is reached. The following is a list of the marches and distances from Bhimber to Srinagar :—

No.	Names of halting places.	Distance in miles.	REMARKS.
1	Bhimber to Saidabad	15	There is a rest-house at each march; supplies do not include meat, but a sheep may some times be bought, probably during a march. The Pir Panjal Pass, 11,400 feet, is crossed, on the march from Poshiani to Aliabad Serai.
2	Naoshera	12½	
3	Changas Sarai ...	12½	
4	Rajaori	15	
5	Thanna Mandi ...	14	
6	Baramgalli	10	
7	Poshiani	10	
8	Aliabad Sarai ...	11	
9	Hirpura	12	
10	Shupyan	9	
11	Ramoo	11	
12	Srinagar	18	
	Total ...	150	

Taking the route over the Pir Panjal Pass, the first march is from

Bhimber to Saidabad, 15 miles. There are three ranges of hills to be crossed before the final range of the Pir Panjal is reached. The first of these, called Aditah, is crossed in this march. The road is entirely unmade throughout, and is encumbered with huge boulders and big round stones. Climbing commences soon after leaving Bhimber, and the top of the range is reached by a rough, stony path, but the view of the valley below lying between this and the next range is very pretty. Saidabad is seen below, surrounded by cultivated fields. The rest-house is similar to those met with throughout the Maharajah's territories ; the situation is hot, even early in May. Here is seen the ruins of the first of the old Mogul Serais on this route : they will be met with at nearly every march, for the Emperors from Delhi used this route, and where their serais are built, there is the modern rest-house erected. The ruins of the old serai here are close to the rest-house, and cover a large space. There is a quadrangle surrounded by a high wall ; at one end is a raised stone platform, on which was placed a throne for the Emperor, who received there the obeisances of the people and transacted public business. There are the remnants of a bazaar for the sale of supplies, and a small mosque where the Emperor and his retinue paid their devotions during their stay. On a hill about 500

feet high, a quarter of a mile up the valley, in a commanding position, is a fort built by one of the family of Runjit Singh: it is now occupied by the Maharajah's police.

If the nights are moonlight the first two or three marches from Bhimber should be made from midnight to sunrise; the heat of the day is thus avoided.

2. *Saidabad to Naoshera, 12½ miles.* In this march the second of the lower ranges is crossed. The road lies along a valley for the first half of the way, and then the ascent is short but rugged in some places, and the descent long and winding and very rough, over great blocks of sandstone. During this march the great heat of the plains seems to be passed, and the ear is enlivened in the early morning by the song of the cuckoo and a variety of other birds. The scenery is pretty, the sides of the hills are covered with trees, and the valleys are luxuriant with vegetation of all sorts. There is a Mogul serai here, and a Sikh fort. The rest-house is like that at Saidabad: supplies are limited to eggs and chickens.

3. *Naoshera to Changas Serai, 12½ miles.* The distances on all the marches seem to be rather arbitrarily fixed: to the traveller the time occupied is the best measure of the distance. This march is long, hot, and tedious. There is some lovely scenery; but the valley of the river Tavi has to be followed, the hills close it in, and the road, for want of a bridge or two over the river, winds about, and the traveller is

compelled, he can observe, to go a great deal further than under better arrangements would be necessary. Before reaching Changas Serai a wide plain is crossed, and then the river Tavi. The rest-house may be seen on the high bank of the river on the opposite side, nearly 200 feet above. To make a short cut to the rest-house the river has to be crossed, and as there is no bridge, there is usually water to be waded through; it comes nearly to the hips, and a cool but wet passage is made, but as the rest-house is close by, fording is not a drawback. The coolies and baggage may be taken by another road. The view from the outside of the rest-house is one of the most striking to be seen, even in Kashmir. The first near view is obtained of the great Pir Panjal range and the Pass. It looks like an enormous and impassable mass of mountains; below is a lower range, and the tops of many hills are seen. The river has a wide, stony bed, and during the rains is a wide powerful torrent. There is a fine old Mogul serai here. Supplies are plentiful, and it is possible to purchase a fine fat sheep here: the cost is about Rs 2-8.

4. *Changas Serai to Rajaori, 15 miles.* The road is level and only occasionally rough. It lies along the valley of the Tavi, the scenery is beautiful. The wide, rich valleys are all well cultivated, the chief produce is wheat. The mountain torrents that run through the valleys are cleverly used for irrigating

the fields, and the square stone buildings in which the cultivators live will be seen all over the valley, generally isolated. The river Tavi is confined here in a narrow bed, but its continuous roar is heard all along the road. A mile before reaching Rajaori the Tavi has to be again forded, but early in the month of May there is not much difficulty; later, when the floods come, another road must be taken. Rajaori is only a very small place, dignified with the name of town; for, some centuries ago, it was a royal residence, the capital of a petty Rajah's territories. Later on the Moguls made the ruler a tributary; finally the Sikhs, under Golab Singh, took possession of the whole, and some of the inhabitants are reported to have left and taken up their abode in Central India. The rest-house is on the opposite side of the river to the town, situated in a garden, an old Mogul pleasure garden; the pavilion, overlooking the river, is the rest-house, it has a few rooms which travellers occupy. Some plane trees will be seen here, the first met with in Kashmir, but they are not large, nor very old. The town should be visited; there are some graves of Rajputs and of Moguls, and traces of a fine old Mogul serai; there is also, at the other end of the place, an old mosque which is used for prayer to this day, and near it some very old graves; on a head stone, leaning against the wall, is an inscription in Persian, giving the name of some Munshi, and the date of his death, 300 years ago.

Part of the second lower range of the Himalayas lies to the south of Rajaori. Near the rest-house is a hill, on the top of which is a fort built by the present Maharajah ; it is not completed, and has only two or three guards, who have one sword, a few old muskets and some curious old Sikh guns. The view from the top is extensive. Part of the hill is cultivated.

5. *Rajaori to Thanna Mandi, 14 miles.* This march brings the traveller on to the high range of mountains which encloses the valley of Kashmir. The mountains are loftier, and the valleys narrower and deeper as the Pir Panjal Pass is approached, its snow-capped top rises grandly above every surrounding mountain. Near to Thanna Mandi is a fine old Mogul serai ; the entrance gate is standing, and the greater part of the square, the original form of the building. There is a double row of rooms throughout, the roofs are handsome specimens of Mogul architecture and the walls are remarkably substantial. Several families occupy the rooms, and the roofs are blackened by smoke, but still the outlines of the designs may be traced. The people who live here are like the inhabitants of the valley of Kashmir, they dress the same, and are fair, and some of the women have the beautiful eyes of the true Kashmiris ; their peculiarly made dress, a long, loose garment, however, prevents only very imperfect notions being formed as to the correctness of their figures, but the brilliancy and beauty of their

eyes cannot fail to be noticed. At this serai are some stuffed gold and silver pheasants with beautiful plumage: some are Argus pheasants, shot in the adjoining mountains. The rest-house at Thanna Mandi is a barrack of a few sets of rooms at the foot of the Rutton Pir, a huge round mountain over 8,000 feet high. Those who prefer to avoid the stiff climbing of the next two or three marches, turn off here by the road leading over part of the Rutton Pir to Poonch, and thence to Baramula and Srinagar. A description of the route forms the next chapter.

6. *Thanna Mandi to Baramgalli, 10 miles.* The ascent of Rutton Pir commences immediately after leaving Thanna Mandi. The road is steep and unmade, but not very difficult. Some parts try the climbing capacities of the hill ponies to the utmost; rocks have to be climbed over and big stones, the surface made smooth by the traffic, but the little ponies, if left to themselves entirely, choose their own footsteps with deliberation, and if not hurried rarely indeed make a false step. The views, as the top of the Rutton Pir is approached, are very charming; quite new scenery, varying in extent, attracts the eye from the big, round sides of the mountain up which the narrow road winds along. On the top are some huts near which the traveller will probably rest for breakfast; the air is cold, but a fine spring of water is always flowing, and the views are many and beautiful. But the atmosphere is often misty and obscured.

The descent through a forest of deodars is gradual, and continues close to the village of Baramgalli. Some of the deodars are very fine trees, but they lie about in numbers where they have fallen years ago and been allowed to remain. Some of the views from near the top overlook the forest, the tall, straight stems of the deodars presenting a very novel appearance. Elms and other trees are also met with on the way down, some of them very large. Near the foot of the mountain flows a torrent, which roars along over great boulders ; it is crossed by a wooden bridge just before entering the plain on which Baramgulla stands. The bungalow here is in the barrack form and in front is a big walnut tree, affording pleasant shade. The mountains run close up and enclose the little valley most effectually. The few people who live here cultivate the small plots of ground. They sometimes ask for medicines of which they have none; they are completely isolated. Rain may be expected at Baramgalli, the consequence of being so near the Pir Panjal, on which clouds are usually collected. On the following marches as far as Shupyan rain may also be expected. Near the rest-house at Baramgalli is one of the largest waterfalls in Kashmir. The water falls about 40 feet. It can be seen on the road when commencing the next march and looking at it may be left till then. Baramgalli is in the territory of the Poonch Rajah, a tributary of Kashmir.

7. *Baramgalli to Poshiani, 10 miles.* The road on

this march runs for some distance along a deep narrow valley, along the banks of a torrent which has to be crossed several times by wooden bridges, which have a frail look about them. Besides the waterfall a short distance from the rest-house at Baramgulla, some smaller falls may be seen on this march; in the early part of the season snow will be met with perhaps in the valley, as about this time the snow will slide down from the tops of the lower mountains into the valley beneath. After a long march in the valley a fertile plain is reached, and the ascent of the Pir Panjal really begins. The road is very steep, full of big rocks, difficult to climb over, and this rough ascent continues till Poshiani is reached, a small collection of huts curiously stuck on to the side of the mountain. The few people who may be seen do not live here during the winter months; they come chiefly from Baramgulla about the middle of May, bring their goats and cows with them, and remain during the summer months. The situation of the village is remarkable, it seems to be placed on the top of a precipice, for the side of the mountain abruptly descends into a deep ravine far below. Snow may be seen on the top of the opposite mountains in the early season, and the path over the Pir Panjal Pass may be distinctly traced, covered with snow which also lies on the top of this range up to the month of June. At Poshiani there is no rest-house, but there is a mud-hut capable of sleeping two or three, attached like

the rest to the mountain side. It is not dirty, but it certainly is not nice ; plenty of air holes let in the cold winds from the snowy regions around. There is no level ground for pitching a tent ; if a traveller wishes to pitch his tent, he must do so on the top of the neighbouring mud-huts.

8. *Poshiani to Aliabad Serai, 11 miles.* This is the grand march of the route, for the Pir Panjal Pass, about half way, has to be gone over, and then the descent into the vale of Kashmir commences. Grass shoes (they cost one anna a pair) are worn during this march, if there is snow on the pass ; there the wind will be found bitterly cold, and the steep rough path before the pass is reached will have ice hard frozen in several places. To walk the distance becomes for these reasons almost a matter of necessity, and a wet foot is certain, for the grass shoes let in the snow readily, and an icy chill runs through the feet. The road winds up the mountain, and is very difficult. After about 2½ hours the pass is reached, and the ascent, up the snow, is very trying ; it is a straight line to the top over the hard snow worn smooth by traffic. Energy and perseverance, however, bring the traveller to the snow-clad top, where will be seen the fakir's hut in the middle, a wretched place, and probably covered with snow, as is also the whole of the top of the mountain. The fakir only inhabits his house in the summer months, when the snow has melted and is gone. If he attempted to remain in the winter, he would

certainly not see the following summer, for his hut would be his tomb. Arrived on the top some disappointment will probably be felt at the magnificent view being dimmed by the mists of the valleys beneath. An hour should, however, be spent on the top, the novelty of the situation is worth enjoying, even though the minarets of Lahore Musjid may not be seen, nor Rawul Pindi either. During the early part of the year, neither of these places will, perhaps, be seen, but it is said they may be in clear weather; clouds so often hang over the Pir Panjal, and mists fill the valleys. But the views are, nevertheless, very grand, and by the help of a good binocular or telescope, there is plenty to occupy full attention for an hour. On looking, however, in the opposite direction, there is nought but the tops of the mountains to be seen; but the fine plateau through which the road leads from the top down to Aliabad Serai, if covered with snow, is a sight worth beholding, but care should be taken to protect the eyes from the glare of the sun on the snow, for cases of snow-blindness have occurred from exposure at this spot. Coming up the mountain over the snow, the pass is shaded in the early morning. On this plateau, when free from snow, large flocks of sheep and cattle are grazed in the summer months. Numerous streams of water will be met, all rushing along to the side of the plateau, and then tearing down into the valleys below, a noisy torrent, and helping to form

the rivers in the plains. Aliabad Serai, three or four miles down the mountain, is beautifully situated, but it is a cold and very comfortless place ; the rest-house is the old Mogul Serai, standing in a square, the old gateway remains and gives an appearance of comfort to the weary ; but inside the old rooms with their three feet thick walls, without doors or windows, are as uninviting a place as can be imagined. When rain is falling, as is so often the case, fires should be lighted and kept up all night. The supplies are limited. The temperature is low ; on 17th May, 1882, the thermometer stood at 45° in the shade at two o'clock in the afternoon. There is a tombstome here over the grave of a Surgeon who died at the Serai from cholera in 1876, on his way back from Kashmir, where he had been for a few months during an outbreak of cholera. It is about 50 yards in front of the Serai on the edge of a piece of table land : the spot is well chosen.

9. *Aliabad Serai to Hirpura, 12 miles.* This march is very delightful, and the views on the way down the mountain are grand ; the whole range of mountains encircling the valley may be seen, in the early season, covered with snow down to 3,000 feet, peaks from 15,000 to 18,000 feet towering up here and there covered thick with snow. The road for some distance is steep and very precipitous. There is a spot, between two and three miles from the rest-house, where two hundred years ago four or five elephants, carrying

the ladies of the Emperor Aurungzebe's Zanana, fell down the precipice, about 1,000 feet, and ladies and elephants were all killed. This accident arose from the rotten state of the road ; a stone wall protects the side, but to this day the same spot is dangerous, and is in constant want of repairs. As there is a great deal of rain in this part of the mountains, it is very difficult to keep the road long in good order. Hirpura is in a lovely valley, part of the Vale of Kashmir, beautifully wooded. It is said to rain here daily the greater part of the year. There are two rest-houses here occupying the opposite sides of a square ; the new one built by the Maharajah a few years ago is in the barrack form ; it is not water-tight, and unless the roof has been recently repaired is not a comfortable residence in wet weather. The rest-house opposite is the ruin of an old Mogul Serai ; the lower part is a stable and the upper floor is a long low room, redolent of the stable, but water-tight ; the traveller may, therefore, be compelled to take the room over the stable in preference to rooms in the barrack, but only in case rain is falling.

10. *Hirpura to Shupyan, 9 miles.* In this march the Valley of Kashmir is fairly entered ; the road is a regular descent through park-like country ; on the green sward may be seen several English flowers, among which the Forget-me-not is found in abundance. The scenery around is altogether English, but the circle of lofty mountains on which

there is such abundance of snow in the early part of the season, lend a charming novelty which is purely Kashmirian. Plenty of water rushes along in numerous torrents, the land is covered with rich crops, and there is an entire change from the grandeur of the mountains, over which the last few marches have been made, to the soft scenes in the valleys. Shupyan, which may be designated a town, the only one on the south side the Jhelum, is on the margin of a wide mountain torrent, which but for being kept in control by embankments, would cover the whole country around with water. Opposite the rest-house, a barrack, are some plane trees, not very large, but interesting as some of the first of these trees seen in the valley, so many of which, but generally much larger, are seen in those other parts of the valley to which the traveller is slowly marching.

There is a pleasant day's excursion to be made here to the waterfall, or rather cataract at Haribal, about seven miles distant. It is the source of the river Veshau, before mentioned, an important tributary of the Jhelum, into the left bank of which it falls a little below Kanbal, opposite a village called Marhama. Starting from the rest-house at Shupyan, the march is over a fine piece of table-land, rather wild and something like a "common" in England, with similar furze bushes, Buttercups, the Forget-me-not, and dozens of larks rising high into the air in all directions, filling the air with their song. The

village of Sedau is about four miles from Shupyan, it is very prettily situated on the Veshau, close to the mountain. Haribal is about three miles further on: a guide may be taken here, for the road is unfrequented and lies up the side of the mountain, at times very difficult marching. After toiling up for about 1,000 feet, the noise of the falling water will be heard, but the cataract is not visible. When the roar sounds near, a huge piece of rock is seen; the guide then gives instructions to the visitors to go on their hands and knees for a few feet, and then throw themselves flat down on the bare rock: following the example of the guide each person will, in this position, stretch out his hand, and catch hold of the edge of the rock and then slowly draw himself to the edge so as to be able to see over. Then only can the cataract be seen, about 500 feet below; the fall of water is about 300 feet, and a great volume of spray is thrown up. The water may be seen eddying round in the deep rocky billow beneath till it falls again into the narrow channel, and then makes its way in tortuous windings as far as the eye can see, in the wide beautiful plain lying stretched out below. Returning from this new sensation the traveller will notice the many cherry, pear, and apple trees growing wild near the road, and he probably will also notice the wild strawberries and raspberries. A jackal or two may be met on the way, but not a cheeta, though one occasionally makes his presence in the vicinity manifest by kill-

ing a goat or a sheep in his rounds at night. In the town of Shupyan there is not much to be seen; the houses here, and particularly at the village of Sedau, are not built quite in the usual style of Kashmir, but have a Swiss cottage-like appearance, affording a pleasing variety. There is a wooden mosque here which is a good specimen of the Kashmir style of architecture in these buildings.

11. *Shupyan to Ramoo, 11 miles.* The march is through flat country the whole of the way, with a diversion through woods and shady spots. About 7 miles from Shupyan, in an open plain, is a curious collection of stones in various shapes. The story told by the people hereabouts is that some centuries ago, at a wedding which was being celebrated, a fakir was killed, but no reason is assigned for his death. Some crime must, however, have been committed, for the story affirms that the fakir when dying prayed that the whole party might be turned into stone. His prayer was granted, and the whole of those present were turned into stone on the spot. As evidence of the truth of the story, the bride's *duhli*, and the bodies of the horses in the procession, and some of the persons present are shown. The assumption that the stones are like either the bodies of men or brutes is perfectly gratuitous, for no resemblance can be traced, the *duhli*, however, is certainly there. The material is apparently hardly-baked clay, not stone; but the relics are curious, and

record an event of some kind, perhaps the destruction of the bride and some of the party by lightning. Some of the stones look like grave-stones used on Mahommedan graves, and there is an inscription in Persian on one or two of them.

The rest-house at Ramoo is like that at Shupyan, a barrack of six rooms with a second room and a bath-room to each. It is situated in an orchard of fruit trees and there are also some plane trees. The village lies partly on the side of a hill, on the top of which is a plateau, cultivated; and thence an extensive view may be had of the country round, with Srinagar in the distance, lying at the foot of Tukht-i-Suleiman and the fort, both of which are clearly visible.

12. *Ramoo to Srinagar, 18 miles.* This is a long but easy march. It may be divided by stopping at Wahtor, about half way, and pitching the tent under some noble plane trees, close to the village. This arrangement will be found advantageous, not only on account of the rest obtained, but it enables the traveller to reach Srinagar in a short march, and at an earlier hour than he otherwise could and without being much fatigued. Some walking about in Srinagar will be needful probably before a suitable spot can be selected in which to remain for some days. The most comfortable and most independent plan is to pitch the tent, not to enter a bungalow, even if there be a room to spare.

But this remark applies only to bachelors; married visitors will go to the bungalows in the Munshi Bagh specially set apart for them: if they are all occupied there is a very pleasant, shady spot in that garden to pitch a tent. The road from Wahtor is perfectly level, and it terminates with the novelty, for Kashmir, of a made road. On either side are poplar trees, about 25 feet apart, reaching the whole way from Wahtor to Srinagar. Some fine *chenar* trees will also be seen: many of the older trees are hollow and the inhabitants have in all cases enlarged the hollows by cutting pieces of firewood from the sides, very often tending to the destruction of the trees. The small river Dudhganga is met with on this march: it rises in the mountains not far from Ramoo, and flows into the Jhelum at the farther end of Srinagar. Just before entering Srinagar is a Hindoo temple, in a large enclosure, in the centre of which is the tomb of Golab Singh, the first Maharajah of Kashmir, since the annexation of the Punjab, and the father of the reigning Maharajah. The numerous Hindoo fakirs who reside here, are always ready to show visitors the tomb.

THE POONCH ROUTE.

THANNA MANDI TO BARAMULA.

The marches from Guzerat and Bhimber to Thanna Mandi, which travellers by the Poonch route must make, are described in the preceding chapter.

The following is a list of the marches and distances by the Poonch route, which turns off at Thanna Mandi :—

No.	Names of places.	Distance in miles.	Remarks.
6	Bhimber to Thanna Mandi	69	There is a rest-house at each march.
7	Sooran	16	
8	Poonch	14	
9	Kahoota	9	
10	Aliabad	8	
11	Hydrabad	7	
12	Oori	10	
13	Rampur	14	
14	Baramula	18	

The marches on this route are as difficult as any that are met with, and there is, on that account, no inclination to take this alternative route; the number of marches is two more than by the Pir Panjal route, and they are all in the mountains, the road is unmade, and supplies are not abundant: whereas the last three marches on the Pir Panjal route are in

the valley of Kashmir. Presuming that this Poonch route is chosen the marches continue in the order noted.

6. *Thanna Mandi to Sooran, 16 miles.* An ascent not great, leads after 6 miles to the pass over the Rutton Pir, thence the descent is easy ; forests on the sides of the mountain and in the deep valley below afford shade and varied views. A stream in the valley has to be crossed many times. The Sooran river, which is soon afterwards met with, has to be forded, and then the road follows the valley and is comparatively level. At Sooran are a few soldiers of the Rajah of Poonch. The rest-house is a small building containing one room.

7. *Sooran to Poonch, 14 miles.* The valley of the Sooran river is followed the whole way ; the river is crossed close to the village. About half way is a considerable stream which has to be passed, near by is a path over the mountains to Gulmarg. Poonch, the chief town in the Poonch territory, is hardly deserving to be called a town ; it is on the right bank of the river Sooran, which falls into a large river called the Bitarh a little below the town on the west. The palace of the Rajah Moti Singh, which he occupies, is a noticeable object, and so is the fort, which was recently built. The rest-house here is a better and more commodious building than that at Sooran.

8. *Poonch to Kahoota, 9 miles.* The road on this march passes through a cultivated valley, along the

bank of the river Bitarh. Kahoota lies at the foot of a range of hills, is a very small village, at a slight elevation above the bank of the river. The rest-house stands by itself in open ground, and, in anticipation perhaps of only occasional visitors, is a very small building, one room and a verandah. Supplies are not plentiful, as might be expected, here or at the other rest-houses.

9. *Kahoota to Aliabad, 8 miles.* After going for three miles in the valley the road descends between rocks to the bed of a mountain torrent, which must be forded. For the rest of the way the road is rough and difficult. Aliabad is a collection of a few huts on the side of the hill, and the march is terminated by the Haji Pir range, which is crossed in the succeeding march. The rest-house is like the previous one very small, and stands by itself; close to it are the ruins of an old serai.

10. *Aliabad to Hydrabad, 7 miles.* This march is also a short one ; the road runs nearly straight up the mountain for 3 miles over the Haji Pir Pass, and in a similar manner descends on the opposite side but through dense forests. The elevation of this pass is about 8,500 feet ; a fakir's hut is on the top, which has a pleasant appearance from the grass which grows luxuriantly around. Hydrabad is another small village, but in Kashmir territory : the limits of the Rajah of Poonch's dominions are now passed. The village is high up on the side of the mountain, and

hereabouts may be seen several mountain torrents roaring along and sending their floods of water into the river below. There is better accommodation at the rest-houses here,—there are two—but more particularly for servants and horses.

11. *Hydrabad to Oori, 10 miles.* The road runs on the left bank of a stream called the Shah Kakuta, first met with in the preceding march. A rough and difficult march, ascending and descending many times, with an occasional fording of a stream, does not add to the pleasure of the traveller. There is, however, one of the largest waterfalls in Kashmir to be seen three or four miles from Hydrabad. After the difficulties of this march have been safely got over the road joins the Murree route, near the rest-house at Oori.

A description of Oori and of the two next marches to Rampore and Baràmula, will be found in the chapter which is devoted to the Murree route, pages 38 to 42.

SRINAGAR AND ITS SURROUNDINGS.

THE City of Srinagar, seen from the river Jhelum which divides it into two portions, has, notwithstanding the dilapidated appearance of so many of the houses, a pleasing, and even to quote the remark of the author of the "Abode of Snow," "a very fine appearance." It has been compared to Florence; to quote again the same author, "as the Kashmiri has been called the Neapolitan of the East, so his capital has been compared to Florence, and his great river to the Arno." The town lies on both sides the Jhelum for about two miles, the river makes a graceful sweep through it, having a breadth of about 88 yards, and a depth usually of about 18 feet, increased by floods in the early part of the season or during the rains to from 10 to 20 feet more. Once or twice during the summer the river, owing to sudden thaws of snow on the mountains or unusually heavy rain, will overflow its banks and flood the surrounding country. At the close of the summer the water falls so low that in some places within Srinagar there are only a few inches of water.

Srinagar (or *Surjyanagar*, "The City of the

K

Sun"), is stated to have been founded in A. D. 59; another statement is that it was founded in the sixth century by Rajah Pravarasene, but it is doubtful if it was the capital of Kashmir at these early periods, the ruins of another city, which for some time was the capital, are pointed out about five miles east of Srinagar at Pandritan. Srinagar has, however, been the capital for several centuries. The Maharajah has two residences there; one the old Palace within the Fort; the other a modern building half a mile up the river on the left bank, which contains some spacious rooms; on certain occasions the Maharajah entertains the English visitors at this residence.

Srinagar may be described as lying at the feet of two hills, one *Harri Parbat*, about 500 feet high, the other *Tukht-i-Suleiman*, 1,000 feet high. The fort, built by the orders of the Emperor Akbar, to overawe the inhabitants who once showed symptoms of rebellion, stands on the top of *Harri Parbat*. It should be visited, although it is kept only by a small guard, and ostensibly contains only one gun, a brass one, used for firing salutes. If there are other guns, they are not shewn; Mussulmans are not permitted to go inside the gate. There is a Hindu temple, or rather idol, inside under a large tree, which priests are employed in adoring, and a few huts, but there is nothing otherwise remarkable. On the *Kati Darwaza*, the principal gateway, is a Persian inscription, stating that the stone wall surrounding the fort was built by

the Emperor Akbar in A. D. 1590, at a cost of one crore of rupees; the wall is 3 miles long, 28 feet high, and 13 feet thick; the bastions, placed at intervals of 50 yards, are 34 feet high, and loopholed. From the excellent view of Srinagar from the top of this hill the peculiar characteristics of the place may be easily noticed.

The other hill, *Tukht-i-Suleiman*, 1,000 feet high, is far more interesting than *Harri Parbat*, and from the summit—which is reached by a very smooth path, a little steep in some places, from the village of Drogjun at the foot, behind the Munshi Bagh—an extended view of the windings of the Jhelum and the country beyond is obtained, as well as of the city of Srinagar, the city canals, Poplar Avenue, the Dal Lake, and all the surrounding hills. The peculiar curves in the river Jhelum immediately below this hill are said to have given the design for the shawl pattern, which is still adhered to as tenaciously as ever.

The building on the Tukht-i-Suleiman may be the remains of a Buddhist temple, of which the other ruins on the sides of the hill may have been part, but the present temple is not considered to be a proper specimen of the Kashmiri style of architecture. Its origin has been stated to date as far back as 200 B. C., to the reign of Asoka, when Buddhism was introduced into Kashmir. It is built in the octagonal form, of solid masses of stone, some of them very large, and is

approached from the east by stone steps. After passing through an archway, there is a flight of limestone steps which lead to the temple, which is circular inside, 14 feet diameter, 11 feet high, with flat roof. Four pillars support the roof; on the floor is a quadrangular platform on which is a *lingam*, with a serpent coiled round it. On one of the pillars are Persian inscriptions; one states that the *lingam* was placed there by a *Sonar*, a goldsmith, named Raji Hashti, in the year 54 of the Hindu era, about 1876 years ago; on the same pillar near the pavement another inscription, the date of which is not visible, states "He who raised this idol was Kwajah Rokm, son of Mirjan." The more correct account of this temple is probably the following from "Fergusson's Architecture in the Himalayas." He writes regarding this "anomalous building":—

"The temple itself is far from having an ancient look. The one most like it that I am acquainted with, is that erected by Cheyt Sing at Ramnuggar, near Benares, at the end of the last century. I know of no straight-lined pyramid of a much older date than that, and no temple with a polygonal plan combined with a circular cell, as is the case here, that is of ancient date. The four pillars in the cell, with the Persian inscriptions upon them, are avowedly of the 17th century. It is suggested, however, that they belong to a repair: my conviction is, from a review of the whole evidence, that the temple, as it

now stands, was commenced by some nameless Hindus in honour of Siva during the tolerant reign of Jehangir, and that the building was stopped at the date engraved on the staircase A. H. 1069 (A. D. 1659), the first year of the reign of the bigot Aurungzebe. It was unfinished, and has consequently remained a ruin ever since, which may give it an ancient look, but not such as to justify any one putting it 1879 years before what seems to be its true date, as is done by General Cunningham and his follower Lieutenant Cole." Mr. Fergusson also says that the small temples alongside are of the same date as this one.

Leaving Munshi Bagh by boat, the visitor will notice the fine rows of poplars on either side the river. On the right bank he will see the Residency, where the "Officer on special duty in Kashmir" resides, the approach to which from the river is by a flight of steps. Two or three large boats, similar to those used by the Maharajah, are placed at the service of the Resident by order of His Highness. Close by is an island covered with trees, on which is a fakir's abode, and where visitors sometimes pitch their tents; the island is, however, liable to be covered with water during the floods. A little further on is the Post Office and Hari Singh Bagh, close together, and a few Parsi, Mahommedan and Hindu shops. On the opposite side of the water is the Maharajah's summer palace, already referred to,

and beyond, at a short distance, the dispensary established by the Maharajah. Behind these buildings is a maidan and parade ground for the Maharajah's troops, whose barracks are close by. The men are nearly all Bengalees or foreigners; the regimental band has brass instruments, and plays English music; and the troops march to English tunes. On the right bank, nearly opposite the summer palace, are some large houses, one of which is the Chief Court of Kashmir, the others are private. The Chief Justice is Pundit Suraj Bal, a Punjab gentleman of high character, who has been educated at Oxford University, and who has held his office nearly four years.

The Shaikh Bagh, between the Post Office and the Chief Court, is enclosed by a high wall; it is behind a row of poplar trees, and in it is the house in which the Chaplain resides; the upper storey is used as the Church for visitors. The cemetery is within the walls: the house was originally a mosque and was for a time used as the Residency. Passing round the bend of the river the first of the seven bridges is seen, called the *Ameer Kadal*, and passing that the native town is entered; the Fort and the old Palace of the Maharajah are on the left bank; the palace looks dilapidated, and part of it suffers from neglect. At the newer looking portion, which is in better repair, ard presents a bold front, the Governor of Kashmir holds a Durbar or Court daily, administers justice and has interviews with the citizens.

Adjoining is the *Toshakhana*, or store-house, where shawls and other valuable property belonging to the Maharajah are kept. Next is the *Rang Mahal*, a painted room used by His Highness as a Durbar-room.

Here also is a Hindu temple called the *Maharajah ke Mandir*, with a gilt roof.

Directly opposite is another *Mandir*, at the junction with the Jhelum of the Sonti-kol, or apple tree canal. The visitor passes up this canal to the Dal, or City Lake, passing on the way Chenar Bagh on the right. A short distance up the canal is an old stone bridge, called the *Gao Kadal*. A bend in the canal takes place a few yards farther on, and then may be seen several of the Maharajah's boats, moored to the bank; at this spot is the entrance to the factory of gunpowder. Another bend to the right reveals the Chenar Bagh, and here the view is extremely pretty. To quote the author of the "Abode of Snow," it "presents one of the finest combinations of wood and water in the world." These plane trees have been justly called "mountains of trees, and yet beautiful in shape and colour, with their vast masses of foliage reflected in the calm clear water." Just beyond is a fine row of poplar trees, and then another bend in the canal takes the visitor to the gate of the Dal Lake, the *Dal-ke-darwaza*. The gates are open only when the water is flowing out of the lake; as soon as the Jhelum is in flood, the mass of water stops the outward flow, and the current of the stream being reversed the doors

close of their own accord, and the water is prevented from flowing into the lake; a needful arrangement, for otherwise the overflow that would ensue would probably flood the city of Srinagar, causing great destruction of property.

DAL OR CITY LAKE.

The gate into the Dal Lake is cut through the long high causeway, an old structure thrown up by the Mahommedans, and repaired and heightened by the Maharajah. The object is to keep the waters of the Jhelum under restraint during the floods. Next the gate is the village of Drogjun, near a rocky mound with a tomb on the top; nearer the mountains, on higher ground, stands the Mission Hospital, to which is attached the Mission Church, at which the missionary of the Church Mission Society officiates; the hospital is under the care of an experienced Surgeon of the Medical Mission. This hospital is the means of doing great good amongst the Kashmiris, who have no similar institution to go to. Funds are always required to meet the constant demand for medicines, and visitors would be doing an act of real benevolence by contributing to this hospital.

The Dal Lake is a sheet of water about five miles long and 2½ broad, the water is sometimes quite shallow, the deeper parts are not more than 8 or 9 feet, but nearly opposite the *Nasim Bagh* there is a small spot where the water is about 30 or 40 feet

deep. The appearance of the Dal Lake is injured by the large overgrowth of rush grass which covers a very large portion of the lake, and before the end of the season is four or five feet above the water : in the centre it is cut down and used in making *chatais*, which are used either as mats or for roofs of houses and covering for the boats. But the scenery on the lake is very beautiful. The background of mountains, running round the lake, with distant views of the snowy ranges, the numerous gorges running far into the mountains, and down which the water pours into the lovely valleys and gardens beneath, preserving their beauty and freshness throughout the year, combine to make as charming a scene as the fondest lover of Nature could desire to look upon.

The visitor will obtain the best view on the lake by ordering his boat to be taken up the water in a straight line from the gate, avoiding a similar channel on the left. After going for nearly a mile—the hill of Tukht-i-Suleiman towering on the right the whole way,—a broad expanse of water is entered, and the view includes the gorge in the far distance in which is the *Chashma Shahi*, a beautiful spring of water; at the spot where it emerges from the side of the mountain the Maharajah has erected a summer-house, a square white building which catches the eye as scon as this wider expanse in the lake is reached. At the corner, immediately before entering this expanse, is a spot of clear water, where the most costly Kashmir

shawls are brought to be washed. Sometimes ten or a dozen, of beautiful manufacture, may be seen hanging together to be dried, none perhaps of less value than Rs. 600. Here, too, a spring of water bubbles up into the lake; the boat-men say that this water has marvellous qualities. Leaving this corner the first view on the right is one of the spurs of the Tukht-i-Suleiman, near the top of which is the tomb of a Mahommedan, who left behind the great reputation he earned during his life by spending profusely a lakh or two of rupees in entertaining the people of Srinagar with *nautches* and continuous feasting on the lake; when his treasure was nearly exhausted, he passed away amidst the regrets of those he had munificently entertained, and he was buried on this spot. He is reported to have spent a great deal more than two lakhs, but as the event occurred about a century ago, the current reports of his great wealth are doubtless exaggerated.

The next object is a grove of fine plane trees, a pleasant camping ground. Beyond is a village, in the midst of which stand the buildings connected with the Maharajah's undertaking for the manufacture of wine, in charge of two French gentlemen who will gladly show visitors the distillery and the huge vats in which the wine is stored. Next is a spot known as the four Chenars; it was once a camping ground, but is now the private property

of Pundit Suraj Bal, the Chief Justice of Kashmir, who has erected a house there and laid out a handsome garden; he courteously receives English visitors to Kashmir. A little beyond a spur of the hills will be seen the ruins of a large building called Peri Mahall, which is said to have been intended by the Mahommedans, who built it in the Emperor Jehangir's reign, for a college. The situation commands a fine view of the Dal Lake, there is a path to it up the side of the spur. The building is in terraces. What the intention was in putting it there is not clear, but one report states that it was intended for astronomical purposes, particularly for looking at the moon; and that some Mahommedans of rather infidel tendencies, of the *Sufi* sect, had special objects of their own in placing the building in the isolated spot it occupies, and which must have been even more so when they set to work to build it.

The visitor will have noticed, or his attention will perhaps have been called by the boatmen, to the floating gardens, hereabouts, which cover a large space, and are found also in other parts of this lake. They are prepared by cutting the rushes, as near to the roots as possible, at low water, at the close or in the spring of the year, so that a body of rushes, sometimes 30 or 40 yards long and two or three feet wide, will rise to the surface, a fairly solid mass, without roots. The tops of the rushes are then cut

off as low down as possible, leaving a bed on which earth may be placed. This long bed is then towed by boats to a clear part of the lake, and is there fixed by long poles run through it into the mud at the bottom, on it a mossy weed, taken out of the lake is formed in clumps, placed at equal distances, and on these clumps cucumbers, tomatoes and such like vegetables are grown in large quantities. Little passages running between these gardens, form the lines of communication for the owners' boats. Gardens similar to these may be seen in China, but not elsewhere.

Passing slowly across this fine piece of water, the beautiful lotus-leaves, lying flat on the water, and a variety of other water plants, are sure to attract attention, and when the lovely lotus flowers in July, its beautiful pink and white leaves expanded to their full size in the sun, form a really splendid sight. But they are not so strikingly charming as on the little lake at Manesbal, a description of which will be found further on. A little beyond is Chashma Shahi, already alluded to, as the prominent white object at once seen on entering the wider part of the lake. There is a path about two miles long from the shore to the spring. It divides the pieces of ground on which are grown in terraces the vines from which the Maharajah's wine is made in the buildings already noticed. These vines were imported in cuttings from France some years ago,

and they have succeeded fairly well; in 1882 there was an excellent crop. In the season grapes may be bought in Srinagar at four to seven rupees a maund. Several of the trees on the shore here are overgrown with vines which have for many years been climbing among their boughs, as their thick stems prove. Near here is a mountain spur running down almost to, the water's-edge beside which is a very pretty village called Bren, embedded amongst the trees, a peaceful looking spot. Here at one time lived a pious Mussulman, who planted two plane trees, high up the mountain side. It was near these trees that he passed his time in prayer and meditation; beneath them he was buried; they are his tombstone and a lasting memorial of his piety. Just beyond are the Nishat Bagh gardens, with a good pleasure-house, kept in repair by the Maharajah, who reserves the house and gardens for his own use. The gardens were laid out by the Emperor Jehangir. The house and pavilions were also built by the same Emperor. This garden is arranged in terraces, the mode always adopted by the Mahommedans, with a stream of water and numerous fountains running through the centre. The water channel is lined with limestone and the water is derived from a mountain stream, which runs from a long distance at the foot of the mountains, supplying the other pleasure gardens with water. By the arrangement of these gardens in terraces, water-falls are easily made, and they are,

very effective; the final water-fall at Nishat Bagh into the lake is over a mass of masonry 20 feet high. The water is allowed to run through the garden for irrigation, but when permission is granted for a picnic, which may occasionally be obtained, the water is turned into the limestone channel, all the fountains play, and when lighted up in the evening the effect is extremely pretty.

A short distance from the Nishat Bagh is the Sona Lank, or Golden Island, nearly opposite the village of Bren. The beauty of this island has long since departed, and it is now only a reminder of the affection which Jehangir and his beautiful and accomplished wife, Nur Mahal, had for the Dal Lake and other places in Kashmir. Nur Mahal is probably entitled to the praise due to whoever selected throughout the Happy Valley the lovely spots where the Emperor's pleasure gardens are to be found. It was by her order, doubtless, that this ornamental island was made. The next spot to see is Shalimar garden, —like the garden at Lahore of the same name, but on a smaller scale. It is approached by a long canal which is a considerable drawback to the pleasure of visiting this garden, owing to the difficulty in getting a boat near to the garden entrance, entailing a walk, under trees occasionally, but not very attractive. This garden is famous as being the reputed spot where the Emperor Jehangir enjoyed the intense delight of making up the quarrel he had

had with "his Nur Mahal, his harem's Light." The poet Moore has immortalised the scene, which he closes with the following lines :—

And well do vanished frowns enhance
The charms of every brightened glance ;
And dearer seems each dawning smile
For having lost its light a while ;
And happier now for all her sighs,
As on his arm her head reposes
She whispers him with laughing eyes,
"Remember, love, the feast of roses."

The garden is laid out in four terraces with a tank or reservoir in the middle. The further end of the garden was given up to the Imperial ladies ; here there is a very handsome pavilion of black marble beautifully carved ; it must have been very costly, as the marble probably came from India. Near this pavilion is another reservoir. There are some very fine plane trees in this garden which is nearly 600 feet long and more than 250 wide. Picnic parties may freely enjoy themselves here. Choose some bright moonlight night, and return to Srinagar under its soft beams of light, a delightful finish to a long day of pleasure.

Leaving Shalimar the lake is crossed to Nasim Bagh, or the Zephyr Garden. On the way may be seen not far from the shore some unused buildings ; they were erected for the purpose of manufacturing silk. The undertaking was started by the Maharajah, but after a few years was abandoned. Near here the rivulet, called Telbal, enters the Lake.

It is a famous place of resort of the Kashmiris, rich and poor alike, who come here for their picnics and on festive occasions ; the shawl weavers come here daily. The water of the Telbal is remarkable for being very pure and very cold. The Telbal rises in the mountain behind Shalimar Bagh. Close by is the *Char Chenar* Island, called also *Rupa Lank* or Silver Island. In its early days this island was doubtless a lovely spot, and enhanced the beauty of the view from Nasim Bagh ; it is in a sadly neglected condition now. At one time a plane tree stood at each corner, and a stone platform was placed in the centre ; the sides of the island were protected by masonry. The water is very deep near the Nasim Bagh. This garden is now only a large grove of plane trees, some of them very fine, but several are hollow with age, a defect which spoils so many of the plane trees in Kashmir. Tents may be pitched in this garden ; the view is remarkably pretty from the shore, but the distance from Srinagar is just far enough to be inconvenient, therefore visitors usually camp here for only a few days.

Proceeding a short distance further, the visitor arrives at Hazratbal, where there is a celebrated Zearat, in which is preserved in a conical glass phial with a silver top a hair from the beard of the Prophet Mahommed. A flight of steps leads up to the Zearat. Festivals are held here during the year ; in the months of May and August the hair in the phial is shewn, and

great numbers of devout Mahommedans assemble from all parts of the valley of Kashmir, and sometimes beyond.

At Hassanabad, which is next reached, is a ruined mosque, once a handsome building, as the carved limestone remains amply testify. It is said to have been built by the *Shiah* sect of the Mahommedans in the reign of Akbar; the style is the same as that of the *Patthar Musjid*, on the left bank of the Jhelum, just below the third bridge. Hindu animosity destroyed this fine mosque in the time when *Mean Singh* was Governor of Kashmir; he ordered its destruction, and carried away some of the limestone blocks to form the ghât opposite the Maharajah's palace; in this way the handsomest ghât on the banks of the Jhelum was erected. There is a cemetery adjoining and a wooden mosque built by the *Sunis* a few years ago.

Further on is a three-arched stone bridge, which marks the commencement of the causeway, four miles long, which runs right across the Dal Lake, terminating near the Nišhat Bagh; the visitor will have already noticed this causeway. On each side of the middle arch of this bridge is an inscription in Persian. The name of the bridge is Naiwidyar.

Finally, the circuit of the lake is completed at the large village of Kraliyar, where there are some ruins and some ghâts, old and dilapidated.

Having seen the Dal Lake, the visitor will proba-

bly wish to see more of the city of Srinagar than he could from his boat on arrival. Instead, therefore, of going up the canal opposite the *Sher Garhi*,—the Fort Invincible—the boat goes straight on. To the left runs the Kutikul canal, which passes round the western side of the city and falls into the Jhelum again just below the sixth bridge, called the *Naya Kadal*. Two Hindu temples are conspciuous objects at this part of the river, and then is reached the second bridge, called the *Habba Kadal*. A row of houses across on both sides of this bridge was burnt down in 1870. Just below is another very large Hindu temple, called the *Mean Sahib-ki Mandir*. Further on is the third bridge, called *Fatih Kadal*. On each side the river will be seen several good native shops and residences; a number of manufactures may be purchased here. Shawls are manufactured at one or two places on either side the river. The proprietors are always ready to receive visitors and show them both the loom and the hand work. A visit should be made to one of these buildings; it is not only interesting to witness the manufacture of these beautiful fabrics, but it is highly instructive to notice the workpeople, the sort of places in which they work, and the condition of the streets and surroundings where they pass the whole of their lives. On the right bank of the river is a famous mosque called Shah Hamadan. It is built of cedar, and is very elaborately carved; there is a golden ball on the top; this finial is used on all

the mosques in Kashmir. It is described as being "a reminiscence of a Buddhist Tee, very much altered but still not so very unlike some found in Nepal." The mode in which the logs are disposed and ornamented, resembles the ornamentation of the Orissan temples. It has been considered by competent authority that the roof of this mosque is probably very similar to that which once covered the temple a-Martand ; a full notice of which will be found further on. There is a Persian inscription inside extolling the virtues of Hamadan, and calling on the faithful to follow his example, whence "all temporal and spiritual good can be obtained." Opposite this mosque, on the other side of the river, is a very fine ruin in limestone of a noble mosque, built by Jehangir's beautiful wife, Nur Mahal. It is now used by the Maharajah as a granary for rice. Inside the original design of the building may be seen, not much of it being destroyed. The impression on looking at this grand old ruin is similar to that produced on seeing the ruins of some fine old abbey in England ; the purpose to which it is now put is to be regretted.

Below the next, the fourth bridge, the Zaina Kadal, is a very old building, called Padshah, but it is one of the most interesting in Srinagar. It is the tomb of Kashmir's greatest ruler, Zein-ul-ub-din, who was the promoter of literature and learning, and who introduced the manufacture of shawls. His reign is mentioned in the first chapter of this "Guide," on the

"History of Kashmir." He succeeded, in A. D. 1416, his father, Sikander, who was nicknamed Butshikan, or idol breaker. The architecture of the enclosure round this tomb has led to some discussion among the learned, but from the experienced judgment of Fergusson it may safely be stated that it was built at the same time as the tomb; others think that it belonged originally to an ancient Kashmiri temple. This enclosure consists of a series of small pointed arches in rectangular frames such as are frequently found in Mahommedan art, and the peculiarities of the gateways and other parts are such as are found in all contemporary Moslem art in India. The Moslems in India frequently borrowed details from the Jains. The niches in the gateways are like those at Martand and other places; but, like those at Ahmedabad, are without images, and the arch in brick is radiating, and is certainly not a Hindu arch. The Moslems copied the Hindus, putting foliage in place of images; and doubtless this enclosure was built at the same time as the tomb it surrounds.

Not far from this tomb, but to be reached only by passing through some streets in the town, is a very fine and peculiarly constructed building, the Jumma Musjid. It is, perhaps, owing to its position that it has been so frequently overlooked, and there is no photograph of it; but it is well worthy of being visited, and of the attention of an artist. It is the principal mosque in Srinagar, of wooden

architecture, a style which is regarded as an indication of decadence and decrepitude. The building is constructed on the usual plan, a courtyard surrounded by cloisters, longer and loftier on the side towards Mecca. The pillars are deodar; in side the mosque part of the roof is very lofty, and is supported by deodar pillars at least 100 feet high, each one from a single tree, handsomely carved. There are many deodar trees in the forests in Kashmir to be seen now of this great length.

In the neighbourhood of this mosque are several tombs of some of the ruling families of the Chaks, who at one time obtained the upper hand in Kashmir till they were succeeded by others; amidst the wreck and ruin of buildings and the squalid appearance of the dwellings of the inhabitants here, some interesting tombs may be discovered and masses of covered masonry lying about in the utmost confusion, for the preservation of which no one seems to have the faintest regard.

In the same neighbourhood is a rude building which has been used for a mint; but a newer coin is now issued at Jammu.

The next place to be noticed is the Maharaj Ganj, a very imposing looking range of buildings approached by a long, wide flight of steps. At the top is the entrance, up a short, narrow street to the Maharaj Ganj bazaar, a large square, with shops of the various silver, papier maché, and other trades. Many of

the specimens of Kashmir work in this bazaar are worth seeing ; but the great drawback is, that visitors are so beset by the native tradesmen who, in very broken English, solicit a visit to their shops, that there is little inclination to make more than one so two visits. There are some old buildings hereabouts which might be visited ; one of them is the Bulbul Lankor, a mosque of wood, said to be as old as the 12th century, a statement that is probably far from correct.

Below the sixth bridge, on the right is a fine private residence, formerly occupied by the late Pandit Rajkak who was an influential man among the Kashmiris, and who died in 1865. There is a Hindu temple on the river side of the large garden in front, and the residence, now occupied by several Pandits, stands behind.

Before arriving at the seventh and last bridge, called the Suffa Kadal, there is a fine maidan on the right, used as a place of assembly by the Mahommedans. At the northern end is a wooden mosque erected in A. D. 1471. There are some handsome plane and other trees on this maidan, and being backed by the mountains, the view is very pretty. On the opposite side of the water is a Dharmsala, built in the form of a square, where traders from Yarkand and Central Asia put the horses they import, themselves and their goods. A good Yarkand horse may occasionally be met with here. The Suffa Kadal was built by Saif Khan in A. D. 1664.

FROM SRINAGAR TO AVANTIPORE, ISLAMABAD, MARTAND, ACHIBAL, AND VERNAG.

HAVING seen the city of Srinagar and its surroundings, the visitor may prepare for a trip up the river to Islamabad, or rather to Kanbal, a mile from that place, on the right bank of the river; and on the way there may visit Pandritan and Pampoor, from the latter place march to the sulphur and iron springs at Weean, 3 miles inland, visiting two or three adjacent places; thence again up the river to Avantipore, visit the ruins of the Hindu temple there, and thence to Kanbal, where the boats may be left till the marches to Bawan, Martand, and other places in the neighbourhood have been made, and afterwards Achibal, Noobog and Vernag, the latter the source of the Jhelum, have been visited. The time occupied in visiting these places will be very pleasantly spent, the ruins of the Hindu temples are interesting, and the scenery, particularly about Achibal and Vernag, extremely pretty.

Starting then from the Munshi Bagh in the early morning, the boats may be sent on to make the long tedious passage of two or three hours round the

curves in the river to Pandritan, the march on the road, only 3 miles, will be found a pleasant morning's walk.

Arrived at Pandritan, the ruins of the city which was at one time here, and the capital of Kashmir, will be noticed. Passing on, in hollow ground amongst trees and surrounded with water, will be seen a very excellent example of Kashmiri architecture. The temples, of which there are ruins at Pandritan, Avantipore, and Martand, are all small, and are copies of their larger prototype the ruins of which may be seen in the Gandhara monasteries near Peshawar. In the usual style of architecture of these miniature temples there are four roofs, but in the built examples there have been found hitherto only two or three, doubtless copied from the usual wooden roofs common in Kashmir, where the upper pyramid covers the central part of the building, and the lower, a verandah, separated from the centre either by walls or merely by a range of pillars. In the stone buildings the interval between the two roofs, which is open in the wooden, is closed. All these roofs are relieved by dormer windows, that is, windows pierced through the sloping roof; the same steep, sloping lines are used also to cover the doorways and porches, these being virtually a section of the main roof itself, and evidently a copy of the same wooden construction. The pillars which support the porticos are the most striking peculiarity of the Kashmiri

style ; their shafts being almost identical with those of the Grecian Doric, and unlike anything of the class found in other parts of India. Generally they are from three or four diameters in height, diminishing slightly towards the capital, and adorned with sixteen flutes, rather shallower than those of the Grecian order. Nowhere in Kashmir are traces found of the bracket capital of the Hindus, nor of the changes from square to octagon, or to the polygon of sixteen sides and so on.

There can be no doubt that these *quasi*-Grecian forms were derived from the monasteries at Gandhara, before referred to. It is interesting to remark that the civilization of the West left so strong an impression on the arts of this part of India, that its influence can be detected in all the Kashmiri buildings down to the time when the local style perished under Mahomedan influence in the beginning of the 14th century.

It must be borne in mind, however, that the influence of the classical styles of the West, introduced into the Gandhara monasteries, becomes fainter when it reaches Kashmir. The trefoiled arch, which is everywhere prevalent in Kashmir, is a peculiarity not easy to account for, but it was, perhaps, derived from the façades of the Chaitya halls of the Buddhists, some examples of which may be seen in the caves at Ajunta, and as everywhere in India architectural decoration is made up of small models of

large buildings, applied as decorative features, wherever required, it is thought probable that the trefoiled façade may have been adopted in Kashmir as currently as the simple horseshoe form was throughout the Buddhist buildings of India. All these features, however, mark a local style differing from anything else in India; pointing certainly to another race and another religion, which cannot at present be traced to its source.

These are the most authoritative opinions yet published on Kashmiri architecture, and the description here given will be found to correspond with the appearance of the ruins at Pandritan and elsewhere in Kashmir. The temple at Pandritan still stands in water, as it always has stood. In the end of the month of June, before the rains, the water is sometimes so low that it is not difficult to walk over the mud and take a look at the interior, especially the roof, which is most distinctly classical, and is ornamented in a way to command admiration. There was originally, perhaps, a third roof, but that has fallen; the lower part of the building exhibits all the characteristic features of the Kashmiri style in as much perfection as any other example.

Near this ruin may be seen the lower part of a colossal figure, and a huge lingam. During the time the visitor has been looking at the ruins and getting some idea, perhaps for the first time, of Kashmiri architecture, his boats will have reached the shore at

Pandritan, and he may then proceed a short distance further, to Pundu Chakh, where will be seen the remains of a stone bridge, thrown across by the Moguls, one of the many substantial evidences of the benefit conferred on the country by their rule. This bridge is said to have been built by orders of the Emperor Jehangir.

After a few hours' more in the boat, Pampoor is reached. The distance by road from Srinagar is only eight miles, but by water greatly longer. There is a wooden bridge across the river here, like those in Srinagar. There is a fine mosque in the town and a Zearat. At the landing place is a grove of plane trees, with good encamping ground. A house belonging to the Maharajah was built on the banks of the river at Pampoor for His Highness's use a few years ago, but it has been seldom occupied. From Pampoor a visit may be made to Weean, a pleasant march of three miles towards the mountains. A few days may be agreeably spent here. There are strong sulphurous springs flowing from beneath the mountain and collected into a tank in which are a number of fish ; being also strongly impregnated with iron, the water has many excellent medicinal qualities. There is a spring of fresh water close by. The adjoining mountains are very different in appearance from those in other parts of the valley. Here, and for some distance in an easterly direction, *pyrites* abound in the mountains, a com-

bination of sulphur with iron, copper, and other metals, imparting a peculiar appearance. From Wecan a day's excursion may be made to Khrew, a very small village, where there is an old relic of snake-worship in a ruin standing in water. The building inside is circular, for the convenience of the huge serpent, which popular superstition still believes to inhabit the mountain close by. There are here, as in many other places in the neighbourhood, stones that have evidently formed part of some temple, with figures carved on them; they have been placed in this and similar spots, sometimes under a tree, by the Hindus centuries ago, and have been worshipped ever since. At Shar a village close by there are some iron-works, which belong to the Maharajah. Iron-works also exist at Sof, not very far from Achibal, but on a much larger scale; they are also the property of the Maharajah.

Returning to Pampoor the saffron gardens should be looked at. The plant is in appearance exactly like the common crocus, is also perennial, is cultivated in little square beds, flowers in October, and from the stigma, the top of the pistil, is taken the yellow matter, which forms the saffron, and which is used as a dye and also as food. The botanical name of this plant is *Crocus sativus*.

At Ladoo, a few miles from Pampoor, there is another ruined temple, similar to that at Pandritan, and at Payech, on the opposite side of the river six miles from

Karbarpore, rather more than half way between Pampoor and Avantipoor, is the ruin of one of the smallest, but one of the most elegant, examples of the style of architecture. Its dimensions are only 8 feet square for the superstructure, and 21 feet high, including the basement; but with these dimensions it acquires a certain dignity from being erected with only six stones, four for the walls and two for the roof. It stands by itself on a knoll, without any court, or any of the surroundings, like the older temples, and being dedicated wholly to the gods of the Hindu Pantheon, it certainly belongs to an age when their worship had superseded the older faiths of the valley. So far as can at present be made out, it belongs to the 13th century, but is probably of a more modern rather than of a more ancient date. An early age has been fixed by some writers for some of these old ruins, going as far back as Asoka, B. C. 250. But though it is known that that monarch sent missionaries to convert the inhabitants, of Kashmir to the Buddhist faith, and that in the first century Kanishka, a Buddhist king, was an absolute monarch in the valley, and though, moreover, Hionen Thsang, the celebrated Chinese traveller, stayed for two years in the valley, A. D. 633 and 634, to study the forms and scripture of the Buddhists, whose creed he found one of the dominant faiths of the people, still not a vestige is to be found of a *chaitya* or a *vihara*; there are mounds which

may contain stupas ; but it is considered to be improbable that they will contain any architectural forms which may be looked on as evidence of the great antiquity occasionally assigned to these ruins. Finally, it may be remarked, that before their conversion to Buddhism, the Kashmiris worshipped trees and serpents, and after adopting the purer faith of Buddha, they continually relapsed into their old ways. In Kashmir the oldest temples, if not exclusively Naga, devoted to snake worship, show an unmistakable tendency in that direction, and continued to do so till the Hindu revival in the 11th century. After that they were dedicated to Siva and Vishnu, and the people in the valley were completely converted to the Hindu religion. After that they fell under the influence of the Mahommedans, and adopted their faith in the 14th century. It is between the fall of Buddhism and the rise of Mahomedanism that all the temples in the true Kashmiri style must be ranged. Before that there is nothing, after that only the tomb of Zeni-ul-ud-din, and the temple on the Takht-i-Suliman, in Srinagar, can be classed as examples of the style, though the latter can hardly even claim a title to that affiliation.

Having thus settled, as far as the opinions of the learned in such matters may be taken, the question of the Kashmiri style of architecture, the visitor will land at Avantipore and look at the fine ruins there with a more experienced eye than he might, perhaps,

otherwise have been able. Avantipore, the residence of Avantiverma, the first king of the Utpala dynasty, was also the capital city, and there are ruins which show that it was an important place. Avantiverma was a devoted follower of Siva, and reigned from A. D. 875 to A. D. 904. It was during his reign that this temple, second only to Martand, was built. The two principal ruins stand in courtyards of nearly the same size, about 200 feet by 170 feet internally. One called Avantiswain, has pillars all round, like Martand, and almost identical in design and dimension. The other is Astylar, or without columns. The temple at Avantipore has greater richness in details than that at Martand ; a beautiful specimen is to be found on the pillars. It has been compared with the pillars of the tomb of Mycene in Greece ; and it is affirmed that there is nothing between Greece and Kashmir that so nearly resembles it. In 1865 the late Bishop Cotton caused some excavations to be made which expose some very interesting pillars and mark the design of the building.

As the river is ascended its tributaries, which are numerous near the source, are met with. The largest of these is the Veshau which joins the Jhelum on the left bank, and which is met with a few hours after leaving Avantipore. This river rises in the lake called Konsa Nag on the top of a mountain not far from the Pir Panjal Pass. After passing the Veshau the town of Bijbehara, or the Temple of Wisdom, is seen. It is placed on the top of the bank of the river which

is unusually high at this spot, and there is an old wooden bridge thrown across. There is a story told that an old Hindu temple stood here which Sikander, the bigoted Mahommedan King, destroyed and used the stones to build a mosque. To be revenged Golab Singh threw down the mosque, and built a temple out of the ruins. Above the bridge are the remains of a fine old pleasure garden laid out by the Moguls. It occupies both sides of the river, and though but small traces exist of it now, the plane trees, which are remarkably fine, show where the garden was. There are the remains, too, of a stone bridge which connected the two gardens. There is a Hindu temple in the town and also a zearat, a sacred spot as every zearat is. A large hole in the town is pointed out as the spot where the mosque stood which Golab Singh destroyed. In the short distance between this town and Kanbal, the Liddar river joins the Jhelum. This river flows down the Liddar valley, at the head, of which is the famous mountain called Amrnath, some 16,000 feet high, on the top of which is a cave, a sacred spot with the Hindus, and of which a description is given further on. The river Liddar divides into two streams close to its junction with the Jhelum, and the two mouths, each of which is as large as the Jhelum at this part, may be seen close to Kanbal. The Jhelum rapidly becomes narrower here, and at Kanbăl is a very narrow stream, and ceases to be navigable a little higher up.

Kanbal is a village about one mile from Islamabad; coolies may be engaged here, and arrangements made for proceeding in three or four directions. There is a rest-house by the river side, the accommodation at which is similar to that met with at other places in the valley. There is a wooden bridge here over the river.

Islamabad, anciently called Anat Nag, is a large town, similar as regards its squalid appearance and dilapidated streets and houses to Srinagar The visitor sees more of the interior of this town than he does of Srinagar, not from choice, but because he must pass through some of the streets. It stands at the foot of a conical hill which is seen from most parts of the valley, and adjoining is a wide, flat piece of land about 6 miles long, a huge rice field. The most interesting object in the town is the residence of the Maharajah when he visits Islamabad, which he does on his way to or returning from Srinagar, at the beginning and the end of the summer months. Near this royal house is the Sirkari Bagh, and within it is the Anat Nag, significant of the ancient worship of the people, and also two or three other springs called Nags; the water is slightly sulphurous, the same as in many of the springs in this part of the valley. The water of the Anat Nag flows out from the foot of the mountain, and at the spot is a large tank filled with fish, which the Hindus regard as sacred, they feed them and never allow one to be taken. There may be seen here a Kashmir watermill for grinding

flour; the stones are very massive, and large quantities of wheat are ground here. The Maharajah's garden is not kept in good order, especially around the house set apart for the ladies of His Highness's household. There are fifteen Mahomedan mosques in Islamabad; its productions are shawls, saddle cloths, rugs, and cotton goods.

After leaving Islamabad, the visitor will doubtless first march to Bawan and perhaps proceed beyond up the Liddar valley to Amrnath; but he will more probably visit Martand and thence to Achibal, leaving the ascent of Amrnath to some other time, as that is a matter of tedious marches up a mountain that has little to recommend it except the wonderful cave at the top, at an elevation of over 16,000 feet. Leaving Islamabad, then the visitor will march for Bawan, 5 miles. The road after a short distance runs at the foot of the mountains on the right, on the sides of which may be seen several peculiar beach-like levels as though formerly water washed over them. It is considered that these beaches, which may be seen elsewhere in the valley, mark the height of the water when the entire valley was a vast lake, and that it fell from time to time, as the water made its way out of the valley at the western end at Baramula, forming the lower beaches. The quantity of shingle found on these beaches and in the valley just below the mountains, is also taken as an indication of the exist-

ence at some early period of a large body of water.

Bawan is one of the most delightful spots in Kashmir; there is a grove of very large plane trees, so close together that to go under them is like entering some dark residence, so effectually is the light of the sun excluded. Here tents can be pitched, and a delightful cool retreat for a few hours or days be secured. Close by is a Hindu temple enclosing a large tank of sulphurous water, which flows out from the foot of the mountain, and abounds with fish. The water issues from this tank and rushes a cool, clear, wholesome torrent under the plane trees, and is lost in the river below. The ground under these trees looks as if formerly a large garden had been laid out here; some of the stone channels for the water remain, and stone walls may be seen, which support the embankment on which the plane trees stand.

A mile from Bawan are two curious caves, which the people consider to have been specially created for some mysterious purpose. They are places of pilgrimage, consequently, and are called Bhumjoo. The Long Cave is about 40 feet up the side of the mountain, which is a confused mass of rocks piled together. After climbing over some of these, an entrance is suddenly seen, the torch brought from Bawan is lighted, and the cave is entered. At first the passage is easy, but water drops from the roof; then the passage becomes narrow and lower, till, after proceeding about 200 feet further, progress is stopped by the

way being narrowed so as not to admit any one further. In a chamber on one side, not far from the entrance, are the bones of some devotee who terminated his career at this spot. On looking at the mountain from the outside of the cave, it will be noticed that the course of the passage in the cave is along the lower part of the mountain ; water possibly forced a way into an aperture there may be at the further end of the cave and made the passage ; and in all likelihood many similar caves would be found if the water in some of the sulphurous springs were to suddenly cease running. A little further on, in the same mountain, is a Hindu temple inside a cave. It is called the Temple cave. The entrance is about 100 feet from the ground, to which there is a wooden flight of stairs. The entrance is a trefoil arch ; the interior is oval ; at the upper end is a Hindu shrine. There is a fine view from the top of the stairs of part of the Liddar river and valley. There is a zearat below the temple.

The ruins of *Martand* are close to Bawan, about 1½ mile distant, up a slight ascent to the top of a lovely plain and commanding the most charming views. As Achibal is an easy march from Bawan, the better plan is to visit Martand on the march, as those ruins must be passed on the road to Achibal.

The ruins of Martand, or the temple of the Sun have been pronounced by competent authority to be the finest and most typical example of the Kashmiri style, but not to deserve the extravagant admiration

with which they are usually regarded. The position occupied, alone in its grandeur, with neither tree nor house near it, and on an elevated plateau overlooking a large part of the valley, certainly impresses beholders; but Martand has no claim to rank among the great examples of architectural art; the rhapsodies usually bestowed are, therefore, somewhat out of place. The temple is small, being only 60 feet long and 38 feet wide; its height, when complete was 60 feet. The width of the façade was eked out by two wings or adjuncts, which make it 60 feet. "It thus realises the problem the Jews so earnestly set themselves to solve, how to build a temple with the three dimensions equal, but yet should not e a cube. Small, however, as the Jewish temple was, it was more than twice as large as this one. At Jerusalem the temple was 150 cubits, or 150 feet in length, breadth, and height. At Martand these dimensions were only 60 feet. But it is one of the points of interest in the Kashmiri temple that it reproduces in plan at least the Jewish temple more nearly than any other known temple." The above quotation is from Fergusson's "Indian and Eastern Architecture," and it gives as true an estimate as can be taken of the Martand temple. The roof was probably of wood, there being no fragments of the roof to be seen, if it were of stone, and, moreover, he walls were probably not strong enough to upport a stone roof. The Buddhists frequently used,

wood in the roofs of thier *Chaitya* halls, and it is considered that wood was used when this temple was erected.

The courtyard that surrounds and encloses the temple, is a more remarkable object than the temple itself. Its internal dimensions are 220 by 142 feet. On each face is a central cell, larger and higher than the colonnade in which it is placed. The height is 30 feet, and the pillars on each side are 9 feet high, not lofty certainly, but they have a Grecian aspect which is interesting. It is thought that the whole of the interior of the quadrangle was originally filled with water to a level within one foot of the bases of the columns, and that access to the temple was gained by a raised pathway of slabs, supported on solid blocks at short intervals, which connected the gateway flight of steps with that leading to the temple. The same kind of pathway stretched right across the quadrangle from one side doorway to the other. In Shalimar and other gardens pathways of this sort are met with. A constant supply of fresh water was kept up from the river Lambadari, which was conducted alongside the mountain for the service of the village of Sinbarotsika close by. Other temples in Kashmir stand in water, the object being to place them more immediately under the protection of the Nagas or human bodies and snake-tailed gods, who were jealously worshipped for ages throughout Kashmir.

The date when the enclosure at Martand was erected, is believed to be during the reign of Lalitaditya from A. D. 725 to A. D. 761, and probably the temple was erected at the same time. General Cunningham, however, on the strength of a passage in the "Rajah Tarangini," ascribes the building of the temple to Ranaditya who reigned from A. D. 578 to 594. Mr. Fergusson, nevertheless, doubts the correctness of this opinion, and does not consider it to be clear that it is dedicated to the sun. He also thinks that it was probably built about 100 years after the temple at Avantipore, about A. D. 852 or 853, and not so long as 250 years before.

The visitor may return to Islamabad if he wishes, but there is no advantage in doing so, and the road to Achibal from Islamabad has no special attractions.

Leaving these ruins, the march to Achibal across the elevated plain is easy over a very level road; the views in every direction are extremely striking and pretty. The road after a mile or so makes a sudden descent to the valley of the river Arpal, which must be crossed. There is a bridge over it, but the adjoining land is cultivated for rice, and the path through the rice fields is sometimes swampy, but on getting across, the road rises again, and there is a charming walk to Achibal. This is one of the prettiest places in Kashmir. There is a very good rest-house in the barrack form, but the front is awkwardly placed for getting a view therefrom of the surrounding

country. There are some fine plane trees opposite, under which tents may be pitched, and the village is close by. The old pleasure garden at Achibal, which was laid out by orders of the Emperor Jehangir, is preserved with some care by the Maharajah. The summer house is in good order, and the garden is enclosed in a high wall. The water that runs through the garden and supplies the fountains and waterfalls, flows from beneath the mountain at the back of the garden. At times it gurgles up from beneath with great force; it is one of several streams of water proceeding from beneath the same mountain, and is perhaps the Bringh river, which disappears suddenly on the opposite side of this mountain; the other streams may be seen a few hundred yards distant near the village. The visitor will notice the beautiful belt of country entered on at Achibal. It is adorned with several low ranges of hills, all of which are covered with plenty of shrubs and similar undergrowth, with numerous ravines affording good food and shelter for bear and deer. Rich and fertile valleys divide these low ranges from each other, and there are many mountain streams running through them, and more rain falls in this part of the valley than in the more open spaces. Marching direct from Vernag to Islamabad the extent of these lower ranges may be easily perceived; they terminate a few miles westward of Vernag, and the richness of their valleys is in very perceptible contrast to the

open and less fertile land on the rest of the march to Islamabad.

Leaving Achibal, the visitor may march direct to Vernag, distant 15 miles. The road runs for some miles at the foot of a low range of hills, on which there is plenty of good shooting, and then joins the high road from Jammu to Islamabad, over the Banibal Pass.

Vernag is very prettily situated at the foot of a mountain covered with dense undergrowth and pines. The Maharajah's summer house in the garden is set apart for visitors; it is large, and affords accommodation in its spacious rooms for many visitors at one time. In the octagonal tank behind this house are many thousands of fish.

There is a longer route to Vernag from Achibal The first march is from *Achibal to Naobug, 12 miles.* The road passes through Changas, four miles from Achibal. This place is in the beautiful valley which forms such a charming view at Achibal. A stream runs through this valley. It rises near the foot of the *Morgon Pass*, about 11,000 feet in height, over which is the road into the Wardwan valley. There is plenty of good shooting in the mountains hereabouts.

The next march is from *Naobug to Kookar Nag,—12 miles.* The shortest of the two roads is by the village of Sof, between two and three miles from Kookar Nag, where the Maharajah has extensive iron works. The iron is taken from the surrounding mountains. Other metals are said to exist in these mountains,

and copper is reported to have been found in His Highness's territories in the valley, but no attempt to work it has yet been made. On this march the valley of the Bringh river is entered about 7 miles from Naobug by a bridge, near which is the Musjid of Hajee Daud Sahib, and here the road to Kishwar is joined. At Kookar Nag is another of the numerous springs issuing from the mountain. Here the water flows from several springs ; it is very cold, and is reported to have exhilarating and health-giving properties.

The next march is from *Kookar Nag to Vernag—about 8 miles.* The road ascends over the range of hills to the village of Noroo, about 2 miles from Kookar Nag. Of the two roads thence to Vernag it is advisable to take the longer, that being much more agreeable than the other, which is usually used by the coolies. Shahabad, through which the longer road passes, was formerly a favorite residence of some of the rulers of Kahsmir, but it is now in a very reduced and dilapidated condition.

Vernag is the source of the Jhelum ; it is at the foot of the mountains, near the Banihal Pass, the road from the v lley to Jammu. Here again is a pleasure garden lai out by the Emperor Jehangir, or more probably by his wife Nur Mehal, who without doubt selected the beautiful spots for these gardens and dened them. The Emperor was too indolent to trouble himself about such matters. The water flows into a huge octagonal stone tank more than 100 feet

wide and about 50 feet deep; then runs into the Sandrahan river and thence to the Bringh; both rivers join the Jhelum a little above Kanbal.

Having seen the source of the Jhelum at Vernag, the visitor can, if he has no objection to six more marches, some of them tedious, and the scenery throughout the first three being very similar to that on the last three marches, return to Srinagar by way of Rozloo and Shupyan; or he can return to Islamabad, and thence, leaving at sunset, reach Srinagar the following morning. There is a cataract at Haribal, on the fourth march, which ought to be visited; but as that can be easily seen from Shupyan, and a description of it will be found on page 64, in the chapter in which the marches to Srinagar by the Pir Panjal route are given, this chapter will conclude with a few details of the six marches above referred to.

1. *Vernag to Rozloo, 8 miles*. The road runs close to the foot of the Pir Panjal range, and is moderately level. Rozloo valley is also at the foot of this range, and there is plenty of pretty scenery.

2. *Rozloo to Ban Doosar, 11 miles.* The scenery is fine throughout; the road enters the plains, passing through a large village, called Saogaum; 3 miles further through Pet Doosar, and finally 4 miles further, to Dan Doosar, on the banks of a small stream There is no rest-house here.

3. *Ban Doosar to Nohan, 11 miles.* On this march the river Veshau is crossed; it is a considerable stream, and spreads out here over a wide space, with a loose stony bottom. A large village called Koolgaum with two zearats on the side of a *Kareewah*, is passed after marching 3 miles. The road then descends and follows the valley of the Vishau to Nohan a small village on the left bank of that river.

4. *Nohan to Shupyan, either 9 or 13 miles,* there being two roads. The longest road leads to the cataract at Haribal, for description of which see page 64. The road is level.

5 & 6. *Shupyan to Srinagar, 2 marches, 11 and 18 miles.* See pages 66, 67, 68.

THE RIVER JHELUM.

FROM SRINAGAR TO MANESBAL LAKE, THE WULAR LAKE, SOOPUR, AND BARAMULA; THE SINDH VALLEY AND THE LOLAB.

LEAVING Srinagar for the western end of the valley many pleasant days may be spent in visiting the several places on the route. There is no difficulty to encounter, as the boats float quietly down stream, the boatmen occasionally plying their *chappers*, but more frequently doing little or no work. The boats can be worked from the river bank by hauling, if a quicker passage is desired, but in the fine summer season there is considerable pleasure in slowly floating along, stopping now and then at some shady spot on the banks and taking breakfast or tiffin. The usual busy scene is witnessed on either side the river as the boat passes along under the seven bridges at Srinagar; the many little boys and girls, always plump and cherub-like, bathing in the morning, laughing and playing with each other, the mothers fetching water, and the great and small *khisties* plying up and down the stream, make a lively scene, and the dilapidated houses on

each bank of the river, the broken stairs to the water's edge, the ruins of the old stone walls once protecting the banks, and the quaint wooden bridges, fill up the view which is one of the most remarkable and exceptional that even an experienced traveller has beheld. As soon as the last bridge is passed, the river expands into a very wide stream, and maintains its breadth for a long way. A little below this bridge, on the left, the Dudh Gunga river falls into the Jhelum; and about a mile further on is a landing place whence the march to Patan and Gulmarg may be commenced; by starting from here for Gulmarg, five miles of marching on the outskirts of Srinagar is avoided. Servants and horses may be sent round as they must come to this spot, and the labour of the first part of the marching may be saved by the traveller. Gulmarg hill will be pointed out by the boatmen on the left, and the round hill overlooking Manesbal Lake on the right meets the eye all the way to Shadipore and beyond as far as Sambal; a little beyond which place on the right is a canal, about one mile long, which connects Manesbal Lake with the Jhelum.

Shadipore may be reached in about four hours. At this place the River Sindh joins the Jhelum. It is a fine, broad stream, nearly as wide as the Jhelum, and brings down a large body of water. At the point of junction, or perhaps, where some time ago the Sindh river flowed into the Jhelum, is a large plane tree, the roots carefully protected by a stone-wall, in

the form of a square; on the top is a *lingam*, which is an object of worship to the Hindus. The union of the two rivers is signified in the name of the place Shadipore, which means the town of marriage. At the spot in the river where the *chenar* tree stands, some Hindoo devotees are reported to have immolated themselves; similar stories are told of immolations at the Haribal cataract, a much more likely place for the performance of this last grand act of devotion than from the *chenar* tree opposite Shadipore. The "Rajah Tarangini," a History of Kashmir, which has been called the only Indian history in existence, states, however, that the Dewan of the greatest ruler in Kashmir, Lalitaditya, threw himself into the waters here and passed into oblivion. From Shadipore the Sindh river may be ascended as far as Gandarbal, whence the Sindh valley is reached. A description of this route will be found further on. On the left the Noroo canal joins the Jhelum. It is at this junction that the principal portion of Shadipore stands. This canal is the work of the Moguls, and it is very useful for the conveyance of traffic to Sopur without going through the Wular Lake, on which terrible storms of wind frequently occur during the summer months, when the surface of the lake is too rough for the Kashmir boats which would be swamped at once. There is a story of some adventurous Sikh ruler going on the lake accompanied by some 300 boats, when one of the storms came on swamping

the greater number, and endangering the safety of the ruler himself; many lives were lost on that occasion. The canal avoids risks of this sort. The water is spread out on either side this canal which seems really to be a pathway through immense quantities of the *singhara* plant, which grows hereabouts and covers miles of water that otherwise would be open. The depth of water in the canal is greater than elsewhere.

A little below Shadipore on the right is a pleasure garden, which was laid out in 1820 by Surij Bahri, a minister of Motiram, the first Governor of Kashmir under Ranjit Singh. The garden, which is a short distance from the river bank, is now uncared for, and is utterly neglected.

At *Sumbal*, a small place, about two hours' journey below Shadipore, there is a bridge over the Jhelum. On each side the river, above and below bridge, are some very fine *chenar* trees, and there is below bridge some very good fishing. There is good encamping ground also. Floating down the broad stream, not far down, on the right, will be seen a canal, up this the traveller will doubtless go, for he will not be willing to pass so near Manesbal Lake, the most charming lake in Kashmir, and a really lovely spot, without visiting it.

Entering the canal, a short distance up is an old stone bridge with a very high arch, built in that form to be clear of the highest floods of the Jhelum, which

will sometimes rise so high as to render the passage under the arch, lofty as it is, impossible, but the surrounding land being covered with water, boats can go round the bridge and make a straight passage to the lake, the course of the canal being obliterated on these occasions. This old bridge is the work of the Moguls; one of the stones near the low level of the water is evidently taken from some Hindu temple. Similar stones are met with occasionally in secluded spots in the valley, they are often put under a big tree, and a circle made round them, and the figures thereon worshipped, plenty of red ochre being smeared over some parts.

Manesbal Lake is at the end of the slightly tortuous canal. It lies between a low range of hills on the right on entering; a lofty mountain overshadows the further end. On the left, on the north side there are two or three little villages, and near them grow the sacred lotus in abundance *(Nelumbium speciosum)* covering a large piece of water; and in July, when in full flower, presenting a really gorgeous sight. This lovely flower, the Padma of the Hindus, is worshipped by them; in this act they are not perhaps so sinful as in falling down to stocks and stones, for it is impossible not to be greatly struck with the surpassing loveliness of the flowers of the lotus. Gather a dozen of them, and they will partly fill a small *khisti;* such a nosegay is very rarely seen, and only once a year even at Manesbal. The lotus

water lily *(Nymphæa lotus)* will also be seen in the neighbourhood, in abundance. It is a much smaller flower, with yellow leaves. Manesbal Lake was another of those spots in the vale of Kashmir so well selected by the Emperor Jehangir's "Light of the Harem," the beautiful Nur Mehal, on which to erect a pleasure-house and lay out a garden. On the north side will be seen the remains of the Padshah Bagh, or rather of the house only, the bagh is now a large rice-field. The water that formerly ran over the waterfalls of the garden, the remains of which are visible, and fell into the lake, now is used to irrigate the land on which the rice is grown. At the head of the lake, some 50 feet up the high bank, is a small grove of *chenar* trees under which is a delightful though small encamping ground. There is close by a house in which lives a curious old Mahommedan fakir, who has employed part of his time during the last twenty years in enlarging the spot he has chosen in the side of the hill for his grove, till it is now some fifty or sixty feet long. Around his house are several fruit trees ; in the early summer cherries are in abundance, and later on excellent peaches, famous for miles round, are gathered from his trees. The high mountain at the head of the lake is part of a range running up the Sindh valley, part of which may be seen from Manesbal. Over the rounded side of the low hill immediately on the lake, at the gap on the eastern end, the water falls in copious streams into the lake

from the mountain springs at the top. Below is a ruin of a Hindu temple, probably the roof, the rest of the building being buried in the mud and silt collected in past ages. Nearly opposite, in the village called Kundbal, are some lime-kilns belonging to the Maharajah, whence lime is prepared and sent to Srinagar for building and other purposes. Lime has been taken from this hill ever since the days of the Moguls, and abounds in this part of the valley; the water in the streams on the opposite side of the lake runs white from the lime mixed with it. The water in the lake is in some parts 40 feet deep; half way between Padshah and the lime-kilns it is that depth, but to the west of Padshah at the foot of a spur running down to the edge of the lake, about ¼ mile from the shore, the water is 50 feet deep. Altogether Manesbal is a really delightful spot; the breeze from the east blows gently in the morning through the gap, and in the evening from the other end of the lake. In the hottest time of the year Manesbal is pleasant, and during the rains clear, bright days with light clouds frequently occur, when dark, heavy clouds are resting on Gulmarg and Sonamarg west and east, and pouring torrents of rain day after day on those devoted hills. The mosquitoes at Manesbal at sunset in the damp weather are very troublesome; but they can be got rid of more readily than can the incessant rains. There is not much shade at Manesbal, except at the head of

the lake, and there space for camping is somewhat confined. There being no rest-house, tents must be pitched. Manesbal is a very healthy place, entirely free from the malaria which arises about Srinagar in July and August, and for ladies is a warmer and more desirable place in those months than Gulmarg and Sonamarg, which are several degrees colder.

Leaving Manesbal the next object is to visit the *Wular Lake ;* but it must be supposed that the proper season has arrived for this purpose, the end of September or beginning of October, when the storms may be considered to have passed away. Then the Wular Lake presents a fine expanse of water backed by a range of mountains which partly encircles the lake, and then turns abruptly to the west. The water is said to be 16 feet deep opposite the hill called Shukarudin, and about 8 to 12 feet in other places. When on the lake, it is easy to understand the effect of heavy gusts of wind, for the surface of the water in the early morning in autumn is soon ruffled by the gentle morning breezes which continue for an hour or two. At this time immense quantities of wild ducks and geese will be seen, and some excellent shooting may be had, and if a long gun be used in a boat fitted for the purpose, the usual mode of shooting adopted by the Kashmiris, several may be shot at one time. The ducks are very good eating, and may be bought as many as are required for a very small sum, five or six for one rupee. There is

an island, or Lanka, at the entrance to the lake on which are some ruins, but the approach is difficult owing to the quantity of *singhara* plants around it. There is a ruin of a Hindu temple, not unlike that at Martand on this island, with two rows of trefoil arches. There is also a brick building at the north-western corner; and an inscription from which it appears that the Lanka was constructed by a Mahommedan ruler, Zinal-ab-udin, in A.D. 1411. There are on the north side several ruined pillars, some of which are handsomely carved, but on others the carving is not so distinct. The remains of the Hindu temple would indicate that the Lanka had been in the Lake long before A. D. 1411; it was at an early period, probably, when the temple was erected, a small dry spot, which the Mahommedan ruler afterwards enlarged considerably.

On the north-east of the Wular Lake is the small town of Bandipore, which is remarkable only as being the starting point for the march to Skardo and Gilgit. On this account there is some trade in the place, but there is nothing to attract the attention of visitors to the Valley of Kashmir. The lofty mountain Haramuk may be visited from Bandipore, being distant two marches across the mountains. Its height is 16,905 feet above sea level, and on its top is a lake called Gungabal. The marches to Skardo and Gilgit are given at the end of this Guide. Before leaving the Wular Lake, the hill of Shukarudin may perhaps be

visited. It is plainly visible on the western side, a very prominent spur about 700 feet high. It may be easily ascended from the southern side. A *zearat* is on the top, in which are the remains of Baba Shukarudin ; the view of the lake from the summit is very complete, embracing besides the lake the hills on either side, Gulmarg and an extensive view of the valley.

Sopur is the next point of interest ; it is a dilapidated place on both sides the Jhelum, connected by a bridge, partly stone and partly wooden. This place has been already noticed in the Murree route. There is some excellent mahseer fishing here ; mahseer may be bought of the fishermen ; a fine large fish 10lbs. or 12lbs. weight for eight annas. Sopur is the starting place for Gulmarg or the Lolab valley.

FROM SOPUR TO GULMARG.—This route is preferred to any other, as it involves less fatigue, the distance being only about 18 miles, or one day's march. There are really two marches, one to Konutra, 13 miles, an easy road, and the other 5 miles to Gulmarg. At the village of Naopore the pony road from Baramula is met with, and at Konutra the footpath from that place joins. Konutra is a village on the hill side, commanding a view of the Ningil valley. There is no rest-house. From Konutra to Gulmarg the road, after crossing several times a small stream, leads by an easy ascent of about two miles to the foot of the mountain, and thence to Gulmarg on the top, a steep ascent of

about 1,000 feet, through Baba Mirishi. This place contains a famous *zearat* much frequented and venerated by Mahommedans, who come in large numbers once a week in the summer. The name of the saint who was buried here was Baba Pyoomdin, a Rishi or Saint who died some 400 years ago. The other route to Gulmarg, which is sometimes taken, is from Srinagar to Patan, 17 miles, and thence 15 miles to Baba Mirishi. These marches are long and fatiguing; there is a small rest-house at Patan, and at Baba Mirishi there is also a rest-house, but it is only a large room, of wood raised on brick supports three or four feet above the ground. The view is remarkably good and very extensive, as the elevation is considerably above the valley, the road for a few miles rising rapidly through the forest to Baba Mirishi.

All the ascents of the mountain on the top of which is Gulmarg are steep. The sides are covered with a dense forest which testifies to the large quantity of rain that falls there, and the path up is frequently well drenched with the water pouring down. At Baba Mirishi there is less rain in July and August than at Gulmarg; and on that account visitors sometimes remain at the former place, but the camping ground is limited.

There is another route through Margam, 15 miles from Srinagar. The starting point for this place may be also taken from a landing place before referred to just below the last bridge at Srinagar. Margam is

situated in the midst of rice fields, the road through which is excessively tortuous and fatiguing. The rest-house is pleasantly situated under walnut trees, but it is a very rude structure of wood only. Thence to Baba Mirishi is a long march of 16 miles, but there is a road straight to the top of the mountain, which can be seen a long way off, which avoids Baba Mirishi; the ascent is steep like the others. There are other routes, but the traveller will find that either that by Margam or that by Sopur will be chosen.

GULMARG.—This place has been called "pretty", but though the mountain is beautiful and the top is covered with a thick forest, the spot selected and called Gulmarg, on which a wooden church and a few wooden huts have been built, is the reverse of "pretty." Gulmarg "Sanitarium" is a hollow in which there is always plenty of water, and around the sides of the hollow the huts are built, at long distances from each other. There is nothing but the hollow below to look at from the huts, and the clusters of trees beyond, or the barren top of the lofty mountain above, on which snow frequently lies. The Resident's house placed in a higher position, and away from the hollow commands a glorious view of the valley and the mountains encircling it. There is at Gulmarg a race course, cricket ground, and lawn tennis ground, and all are used; but the water has to be drained away from each of them, or they would be swamps only. As heavy rain often falls for several days and nights, visitors

should consider the propriety of passing the wet season at Gulmarg, where the air is cold and the rain is with difficulty kept out of the wooden huts. Sonamarg is really a prettier place, but rainfall there is continuous, and moreover, there is no wooden church there and a less number of huts. Gulmarg is however frequented by the Resident and the greater number of visitors at Srinagar during the wet season. There is another *Marg* or grazing ground three or four miles from Gulmarg called Kellan. It is near the Pir Panjal range, lies about 1,000 feet above Gulmarg, and there is greater rainfall there. A glacier on the south-east corner of Killan is worth a visit. The flowers on Gulmarg are very beautiful, and in great variety and abundance ; many of them have been copied on the Srinagar papier machè work ; great varieties of ferns also abound.

Returning to Sopur from Gulmarg, the next place to visit is the Lolab valley, and this may be done from Sopur, or by the River Pohra. By Sopur, however, is the usual route. Lalpura is the principal place in the valley, but it is hardly more than a village; there are many small villages, all of them prettily situated, and supplies are easily obtained. The far-famed beauty of the Kashmiri women is reported to be seen in some of the villages, but the traveller will form his own opinion as to the correctness of this report. The climate is very delightful, and the marches are easy. The most direct route is from Sopur to Arwan, and

thence to Lalpura, about 17 miles, along a level, pretty road. At Arwan are some iron works. From Arwan the ascent is rather steep, but from the top a full view of the lovely valley of the Lolab is obtained.

The route to the Lolab valley by the Pohra river is very pleasant, but the water in this river is very low at times. It can, however, be ascended from May to September. The Pohra river is a few hours' delightful journey by boat from Sopur; the views on either side the Jhelum are varied and charming. At the village of Dubgao, at the junction of the Pohra with the Jhelum, there is a beautiful grove of plane trees, and here is the hop garden, of which some description is given in the Murree route. Ascending the Pohra, about 20 hours from Dubgao by boat, is Awatkoola, a village on the left bank; here the stream is very strong, and some difficulty is sometimes experienced in getting along. The Lolab valley lies on the other side of the low range of hills which run a long distance near the river. There is a road to Lalpura over this range, but it is steep and about 12 miles long. Kofwara is a village which may be reached from here; it is on the Lolab river, and there is a thick forest near it through which the road passes. The Lolab valley abounds with bears; they consume large quantities of fruit, and may be heard in the walnut trees cracking the walnuts during the night. The sound when first heard is surprising, and difficult to find whence it comes, till the discovery of bruin at his repast settles

the question. From Lalpura the traveller can return by Alsoo and Kewnas to Sopur, and thence to Baramula, if he intends to leave the valley by the Murree route.

THE SINDH VALLEY.—The visit to this lovely valley will doubtless be made a separate excursion. If taken after visiting the Lolab valley, the traveller will rejoin his boats at Sopur, and proceed to Shadipore, and thence ascend the river Sindh. The first place visited will be Ganderbal about 4 hours' journey by boat. From Srinagar Ganderbal is distant 14 miles, the road runs out past the fort and through the village of Naoshera, where the Maharajah's paper manufactories are situated. Between these places are the ruins at Zoribal. The lake of Anchar is passed and several streams of water, one of which runs a short distance under ground. At Malshabagh there are beach remains, similar to those seen near Bawan in the Liddar valley, and which indicate the existence of the huge lake which geologists consider once filled the entire valley of Kashmir.

Ganderbal is situated at the junction of a small stream with the Sindh river; there is a great rush of water here during the season. The remains of an old stone bridge will be seen, which marks the divergence of the Sindh river, since its erection, for it stands partly away from the main channel now. It was probably a long bridge of perhaps 10 or 12 arches. The ruins are very massive, and the bridge though a long one, was

not very wide. It is another monument of Mogul enterprise. There is about a mile from this spot a charming encamping ground, on a large maidan, in a grove of very fine plane trees.

In the Sindh valley the scenery comprises lofty mountains, mostly covered with forests, stretching down to the valley, at times nearly closing it, and again opening; many smaller valleys join it, and down each rushes a mountain torrent, all together forming the Sindh river, which at times is very powerful, bringing down big trees and logs of wood. The chief objects of interest in the Sindh valley are the Wangat ruins and Sonamarg. To the former there is a road across the Sindh river from Ganderbal.

Wangat is about 14 miles from Ganderbal, and the ruins are nearly two miles further. These ruins are similar to those at Martand; they are situated in marshy ground, probably there was plenty of water there at one time; thus bearing out the conjecture that Martand and all similar temples in Kashmir originally were surrounded by water. The Sindh river is crossed, and the road leads up a valley at right-angles to the Sindh valley, in the direction of the lofty mountain Haramuk which is seen towering above its surroundings, to the height of 16,905 feet above sea level. The lake on the top of this mountain, Gongabal, is to this day a holy place, and the ruined temples near Wangat were doubtless built in connection with this sacred lake. The lake is visited annually, in the

month of August, by large number of Hindus, who toil to the top with a holy zeal similar to that which inspires them to visit the icy cave of the summit of Amrnath in the Liddar valley. The lake on the top of Haramuk is said to be 1½ mile long and about 250 yards wide. The ruins near Wangat are called Rojdainbal and Nagbal, close to each other. Over the Haramuk is the road to Tilail, a famous sporting ground.

Sonamarg, the next place to be visited, is at the head of the Sindh valley. Being a longer distance from Srinagar than Gulmarg, it is not so often visited, but it is a pleasanter place, with fine views not to be obtained from the large hollow round in which the huts at Gulmarg stand rather sulkily. There was a wooden church erected here a few years ago, but it was destroyed a year or two ago by fire, owing to part of the church being used by a traveller as a stable for his horses; the servants lighted a fire and the whole building was consumed. Sonamarg is on the road to Leh; it is five marches from Srinagar, and distant 58 miles. Two marches from Sonamarg is Zoji-la, a pass 11,300 feet above sea level.

THE "NAGS" IN KASHMIR.

THERE are in the Valley of Kashmir a great number of small streams of water, rushing from beneath the mountains in an unusual manner, as though coming direct from the very centre, to which a mysterious origin has been attributed from time immemorial by the inhabitants; on this account they have been dedicated by the former serpent-worshippers of Kashmir to the "Nag" or snake, the oldest form of worship. Sometimes a huge snake is believed to have its abode in the neighbouring mountain. The principal of these "Nags" are Konsa Nag, at the east end of the valley, on the top of a mountain in the Pir Panjal range; Sheesha Nag, on the road to Amrnath; Anat Nag, Salik Nag, and Nalik Nag, in the town of Islamabad; Vernag, the chief source of the river Jhelum; Kooka Nag, also in the eastern part of the valley; and Nagbal, near Wangat in the Sindh Valley. Again at Weean there is a sulphur and iron stream of water which is called Phuk Nag, and the fresh water spring close by is called Kalish Nag; a few miles beyond is another spring at the foot of a mountain, in which the serpent is said by the people of the village to be still

living, and in a tank is a round building for his abode, whenever he may feel disposed to leave the mountain. The name "Nag" given to these places is evidence of the ancient religion of the people of Kashmir, who may have belonged to the Scythian migration into Northern India about the sixth century before the Christian era. They were called Takkas or Takshaks, and they penetrated far into Northern India. The Punjab capital, Takshasila or Taxila, was the largest city which Alexander the Great found between the Indus and the Jhelum, 327 B. C. The Scythic Takshaks are supposed to have been the source of the great serpent race, the Takshakas or Nagas, of whom so much is told in Sanskrit writings, and whose name is still borne by the Naga tribes at the extreme North-East of India. Naga and Takshaka in Sanskrit both mean a snake, or tailed monster. We learn from Dr. Hunter's article on "India" in the "Imperial Gazetteer," "The Takshaks and Nagas were the tree and serpent worshippers, whose rites and objects of adoration have impressed themselves deeply on the architecture and sculptures of India. The names were applied in a confused manner to different races of Scythic origin. The Chinese records give a full account of the Naga geography of ancient India. The Naga kingdoms were both numerous and powerful, and Buddhism derived many of its royal converts from them. The Chinese chroniclers, indeed, classify the Naga Princes of India into two great divisions, as

Buddhists and non-Buddhists. The serpent-worshi which formed so typical a characteristic of the Ind Scythic races, led the Chinese to confound them wit the objects of their adorations; and the Indo-Scythic Nagas would almost seem to be the originals of th Dragon races of Chinese Buddhism and Chinese art. A learned writer remarks, "No superstition was more deeply embedded in the ancient Hindu mind than reverence for Nagas or dragons. Buddhism from the first had to contend as much against the under current of Naga reverence in the popular mind as against the superstitious opposition of the philosophic Brahman in the upper current. At last, as it would seem, driven to an extremity by the gathering cloud of persecution, the Buddhists sought escape by closing with the popular creed, and endeavouring to enlist the people against the priests; but with no further success than such a respite as might be included within some one hundred years."

Whilst noticing the people of Kashmir, it might be stated that the Hindus of Kashmir are all Brahmans. On this peculiarity Mr. Growse, in his book "Mathura, a District Memoir," makes the following remarks in the chapter on "Indian Caste": "In the genuine Veda there was no mention of caste whatever, nor was it possible that there should be, on the hypothesis now to be advanced, that the institution of caste was the simple result of residence in a conquered country. This is confirmed by observ-

ing that in Kashmir, which was one of the original homes of the Aryan race, and also for many ages secured by its position from foreign aggression, there is to the present no distinction of caste, but all Hindus are Brahmans. Thus, too, the following remark[illegible]s from the Mahabharat, which distinct[illegible]lare that in the beginning there was no caste division, but all men, as created by God, were Brahmans. The following is the translation of these lines :—'There is no distinction of castes ; the whole of this world is Brahminical as originally created by Brahma ; it is only in consequence of men's actions that it has come into a state of caste divisions.'"

SPORT IN KASHMIR.

THERE is plenty of good sport in the mountains surrounding the Vale of Kashmir and beyond in the direction of Gilgit, Skardo, Ladak, Wardwan, and Kishtwar.

Bears are found in all parts of the Kashmir State; of the brown or red species there are two varieties, one inhabiting the lower ranges, the other (the *Ursus arctus*) higher up the mountains. The black bear is usually found lower down. In "The Sportsman's Guide to Kashmir and Ladak," by Captain Ward, of the Bengal Staff Corps, published in 1882, it is stated that the black bear or *Harput* of Kashmir is steadily decreasing in numbers. They are easily shot, and sportsmen usually go after them. The greater number are killed in walnut and apple trees and in maize fields. The fur is best in November. The male is sometimes 6 feet 6 inches in length, but usually under 6 feet; the female is much smaller, and the coat seldom good. In the month of March and as late as the middle of May the skin is valuable, but not afterwards. The black bear is found in the Lolab, Sindh, and Liddar valleys and others parts of the valley.

The Brown or Red Bear is more difficult to shoot; it has a fine coat from October to the middle of May. The same authority states that the length of this animal averages a little over 6 feet. The places where this animal is found, are chiefly in Gurais and Tilail, reached from the Sindh Valley from Kangan, Wangat, and Haramuk; and then in the direction of Dras and Zojila. Wardwan is also recommended by Captain Ward. The routes to these places are given in another page.

Leopards are found in nearly all parts of the Kashmir Valley. The ounce or white leopard is said to have been seen in Tilail, but his habitat is defined by Captain Ward to be in the Nubra valley, on the Leh road; or at Sooroo; or the Krishye, a spot in which numerous ibex are found. Skins of the white leopard are sometimes sold in Srinagar at from Rs. 20 to Rs. 30 each.

The *Bara Singha* or large Stag is found throughout the Panjal range generally, except where it slopes towards the plains. It is rarely met with before the middle of September, but is occasionally seen in August with fully developed horns; the antlers are perfect in the month of October. The authority already quoted states that this stag is more numerous in the south-east, in the direction of Kishtwar, Badrawar and Chumba. In the valley, nullahs in the Sindh valley should be searched; or Bandipura, on the Wular Lake, or towards Dandwar on the Pir

Panjal route; the Liddar valley above Eishmaken, and Naobog on the route to Vernag. These places are also recommended for winter shooting, but especially the Sindh valley; all these localities have the advantage of being near Srinagar.

The Ibex is found in the northern parts of Kashmir. Wardwan is a good locality to find ibex, and at Sooroo they are said to abound, but they are also found on nearly all the high ground in Kashmir, especially at Tilail. The length of the horns varies from 45 to 50 and 52 inches. The months of April, May and June are said to be the best for following ibex; in the two following months, July and August, the ibex ranges far and wide, and can only by difficult and tedious climbing be got at.

The *Gural*, or Himalayan Chamois, is found on the Panjal range, but chiefly in Kishtwar.

The *Khahar*, or Barking Deer, is usually found only upon the southern and western slopes of the Pir Panjal range.

The *Markhor*, or Serpent-Eater, is a species of gigantic goat. It is found all over the Pir Panjal beyond the Baramula pass, and upon the mountains between the Jhelum and Kishen Gunga rivers. Captain Ward in his "Sportsman's Guide" says that this splendid wild goat is more difficult to get than the ibex, and that to shoot one with horns of over 50 inches in length "is worth many long days of really hard work." The

country around Gilgit is said to abound with Markhor, which here are very large animals with remarkably fine horns.

The Musk Deer is found in birch wood in all parts of Kashmir at a certain elevation. This animal, called the *Kustoonah* in Kashmir, is said to be found in large numbers in Tilail. The male has a musk-pouch in the abdomen which is very valuable, and hence this animal is much hunted, but Europeans seldom go after it.

The *Sarrau* or *Buz-i-kohi* (Mountain Goat) and the *Thar*, another species of mountain goat, are found upon the Panjal range. The *Sarrau* is also found in Kishtwar and in the Sindh and Liddar valleys; in the outer ranges of the valley it is much more plentiful. The horns are from 10 to 12 inches. The *Thar* is said to be not commonly found in any part of the valley, but in the Pir Panjal, Kishtwar and Badrawar, it is more often met with. The horns are usually under 14 inches.

Wolves are numerous on the mountains. Foxes are plentiful, and are large and full brushed like the English fox.

The *Burhel* (*ovis nahura*) is found in Ladak. The horns average 24 inches, and have been found 27 inches long. Some account of shooting this animal, and also the *ovis ammon*, the *ovis vignei*, and the *oorial* will be found in Captain Ward's book, already referred to.

A species of Marmot, called *drum* or *pua*, is found amongst the rocks at a high elevation; it is as large as a fox, of a dull yellowish colour, with tawny belly, the head, back and tail being marked with a darker stripe, distinguishable at a considerable distance. The Otter is frequently met with in the rivers; the Porcupine is found in Kishtwar.

The Yak found in Ladak and Thibet is very difficult to obtain; the bull's hide with the hair in good condition is considered a better trophy than the horns. The yak is found beyond Leh chiefly, but the distance from the valley of Kashmir and the time and trouble in hunting it are serious obstacles to the greater number of visitors to Kashmir. Besides the yak there are the following animals in Thibet. The antelope, ravine deer, the wild ass, the lynx, wolf and wild dog. Captain Ward has something to say about shooting all these animals. The wild dog is found in Kashmir, in Tilail, in the western, and a few also in the eastern, end of the valley.

Of the Game Birds in Kashmir, the black *chikor*, and grey and snow species of partridge are met with in many parts. The *chikor* is commonly found in the neighbourhood of Avantipore, and the adjacent hills; also above Pampoor, and round the Dal Lake near Srinagar, in the Liddar valley, and near Baramula. The varieties of Pheasants are the Argus, *manal kallich*, koklas, and the snow pheasant. The Argus is met with in the hills near Thanna Mandi on the Pir Panjal

route. Quail, jacksnipe and woodcock are found in Kashmir, but the sport is reported to be very limited.

Waterfowl of all sorts abound in the winter months on the Wular and other lakes. Teal are seen in the Anchar Lake, and during midwinter on Manesbal Lake. Bald-coots, moorhens, dab-chicks, terns and grebes are constantly to be found in the autumn and winter. The *sarus*, or gigantic crane, is often seen on the marshes, and a small kind of pelican.

Fishing is a sport that few of the visitors to Kashmir indulge in. Mahseer is the finest fishing, and in the valley near Sopoor in the Jhelum is the best place; some very large mahseer have been caught here; there is a record, on a door in the rest-house at Sopoor, of two very large specimens having been caught, one of which weighed 60lbs. Whether this is a correct statement it is hard to say, but many mahseer are caught in this part of the Jhelum weighing 8, 10 or more pounds, and they may be purchased for a small sum. On the Pir Panjal route, before coming to the pass, mahseer and trout are caught in some of the rivers met with on those marches. In the valley again another good spot for fishing is just below Sumbal bridge, below Shadipur, and near the canal leading to Manesbal Lake. June, July and August are the best months for this locality. The streams near Naobog, at the east end of the valley, contain plenty of fish, but they are not large. There are fish in abundance, but not large, in the Dal

Lake, and also in Manesbal Lake, but the Kashmiris are always after them, using with great dexterity a long-handled spear with five barbed hooks, a most formidable weapon. On the Wular Lake the same description of fish spear is used. On this lake good fishing ground is stated to be met with near the spur on the top of which is the Shukardin Zearat.

ROUTES IN THE VALLEY OF KASHMIR AND TO SPORTING GROUNDS AND PLACES BEYOND.

THE following tables of routes are intended for the use of those who may be anxious to visit the sporting grounds in the valley and beyond; or who may wish to travel to the different places named. Other routes in the valley will be found in the preceding chapters. From Abbottabad to Srinagar the route will probably be taken first to Murree, and thence by the Murree route to Srinagar; the distance is the same as by Mozufferabad, and owing to there being a rest-house and supplies at each march on the more frequented Murree route, that will probably be chosen.

To Srinagar by Abbottabad and Murree; by lower Road to Murree.

Marches.	Places.	Distance in miles.	Remarks.
1	Abbottabad to Sajkot ...	17	Ford branch of Haroh.
	Maree ...	6	Dâk bungalow on top of the hill.
2	Nagri (Dhundan)	4	Ford branch of Haroh.
3	Murree ...	14	7532 feet.
		41	

For the route from Murree, *see page 29.*

Abbottabad is 4,166 feet above sea level. Dungagali, on the upper road, is composed of a few houses, or rather huts, scattered over the southern slopes of the Mochpura hill, belonging to Europeans, who visit it from Abbottabad and Murree. There is a staging bungalow and branch post office. Abbottabad is the head-quarters of the Hazara District, comprising parts o the mountain valleys drained by the Doab and Haroh rivers. The hill sides are covered with forest, timber. The town is named after Major James Abbott first Deputy Commissioner of Hazara, from 1847 to 1853.

To Srinagar by the Sialkot and Jamoo route.

[Wazirabad is the nearest station on the Punjab Northern State Railway to Sialkot. There is regular communication with Sialkot from here.]

Marches.	Places.		Distance in miles.	Remarks.
	Sialkot to—			
1.	Tao	...	14	
2.	Jamoo	...	13	Cross river Tovee by boat to right bank.
3.	Nagrota	...	6½	Supplies procurable.
4.	Dansal	...	10	Do. do.
5.	Krimchi	...	14	Do. do., coolies scarce.
6.	Mir	...	9	Do. do., coolies precarious.
7.	Landir	...	8	Supplies procurable.

Marches.	Places.		Distance in miles.	Remarks.
8.	Billata	...	10	Cross the Singipal bridge.
9.	Ramband	...	6	Baradari. Cross River Chenab by wooden bridge. Supplies plentiful.
10.	Butlandar	...	18	Cross the Loonkote; very steep.
11.	Deogal	...	10	
12.	Vernag	...	12	Cross Banihal Pass, 9,200 feet. Supplies and coolies abundant.
13.	Shahabad	...	4	Large village. Supplies plentiful.
14.	Lukbowa Nag		5	
15.	Islamabad	...	8	To Srinagar by boat.
	Srinagar	...	35	
	Total	...	182½	

Srinagar to Inshin in Maru Wardwan.

Marches.	Places.		Distance in miles.	Remarks.
	Srinagar to—			
1.	Islamabad	...	35	By land, but generally by boat in about two days.
2.	Karpur	...	13	Cross a low range.

Marches.	Places.	Distance in miles.	Remarks.
3.	Guran ...	14	Passing Naobug.
4.	Camp below & beyond pass	20	Crossing the Margan or Ikpatran Pass, 11,600 feet above sea level.
5.	Inshin ...	20	Thence to Sooroo 5 marches or 76 miles, by Bhutkul Pass, 14,370 feet. Supplies precarious.
	Total ...	102	

Ibex is reported to abound in the nullahs about Sooroo, and this place may also be reached by the Leh route by turning off at Dras, and thence to Kartse, 4 marches, on the Sooroo river. The Leh route is given below.

Srinagar to Kanzlwan, Astor, and Gilgit.

Marches.	Places.	Distance in miles.	Remarks.
	Srinagar to—		
1.	Bandipore ...	35	North side Wular Lake, by boat.
2.	Tragbal ...	10	
	Jolkusu ...	8	Cross Rajdiangan Ridge, 11,800 feet.

Marches.	Places.	Distance in miles.	Remarks.
3.	Kanzlwan ...	7	On left bank of Kishengunga River, 7400 feet, a village in Gurais.
4.	Gugai ...	12	10,740 feet above sea level. Pass Thaobal village.
5.	Barzil ...	8	No village, a chowky.
6.	Raat	8	
7.	Marmai ...	10	A small village.
8.	Chugam and Maitsi ...	12	About 30 houses in 2 villages. Pass Pukarkot, and a large river, the Mir Mulik ka nalla, by a bridge.
9.	Gurikot ...	10	A village of 12 houses.
10.	Astor ...	6	Village and fort.
11.	Dashkin ...	14½	Pass Harcho village at 8 miles.
12.	Duia ...	12	Road along hill side above Astor river.
13.	Boonji Fort...	17	Ascent to Hatu Pir Pass, difficult for laden animals ; then steep descent to Ramghat where the Astor river is bridged, over which the road

Marches.	Places.	Distance in miles.	Remarks.
			goes. The fort is garrisoned by Kashmir troops.
14.	Minor ...	23	Village. Cross to right bank of Indus by ferry, then continue up Sai valley. Pass several villages and cross to Gilgit valley.
15.	Gilgit Fort ...	8	Garrisoned by Kashmir troops. Town of about 200 houses, and is 5025 feet above sea level.
	Total ...	200½	

Srinagar to Kishtwar.

Marches.	Places.	Distance in miles.	Remarks.
	Srinagar to—		
1.	Islamabad ...	35	By land; but generally by boat.
2.	Wangam ...	17	
3.	Wankringi ...	9	Huts under the pass.
4.	Singpur ...	16	Cross the Marbul Pass, 11,570 feet. Few supplies, coolies obtainable.

Marches.	Places.	Distance in miles.	Remarks.
5.	Mogul Maidan	16	Down the Kashere Khol.
6.	Kishtwar ...	16	Cross the Maru Wardwan and Chenab rivers by rope bridges. Supplies abundant.
	Total ...	109	

Srinagar to Leh.

Marches.	Places.	Distance in miles.	Remarks.
	Srinagar to—		
1.	Gandarbal ...	14	Ghat for boats is 2 miles short of Gandarbal.
2.	Kangan ...	11	
	Gond ...	14	Supplies procurable.
4.	Gaganyair ...	9	
	Sonamarg ...	10	Supplies scarce.
6.	Baltat ...	9	Huts only.
7.	Mataiyan ...	15	Cross the Zojila Pass 11,300 feet, camp 2 miles above and opposite Mataiyan village.
8.	Dras ...	16	
9.	Tashgam ...	15	
10.	Chanagund ...	15	On right bank. Or Kirkitchu on left bank of Dras river; or as follows:—Kargil to

Marches.	Places.	Distance in miles.	Remarks.	
11.	Kargil ...	8	Sherglo	20
12.	Lochau ...	13	Karbu	18
13.	Mulbekh ...	11	Lama Yuru	16
			Total	54
14.	Charak ...	11	Cross Namyika Pass, 13,000 feet.	
15.	Lama Yuru ...	19	Cross Fotula Pass 13,446 feet	
16.	Kullach or Kulsi	12	Cross the Indus by bridge.	
17.	Hemis ...	15		
18.	Basgo ...	17		
19.	Leh ...	21		
	Total ...	254 miles.		

Sooroo may be reached from Dras by turning to the right, as explained in the route Srinagar to Inshin, whence it is distant 5 marches or 76 miles. Kulsi and Basgo, on the Leh route are stated to contain nullahs in which Ibex is found.

Srinagar to Skardo, by the Dras road.

Marches.	Places.	Distance in miles.	Remarks.
	Srinagar to—		
10.	Kirkitchu ...	127	See the Leh route to Chanagund.

Marches.	Places.		Distance in miles.	Remarks.
11.	Gangany	...	10	Left bank of Dras river.
12.	Olting Thang		12	Do. do.
13.	Tarkuty	...	14	Do. Indus river.
14.	Kartaksho	...	17	Right bank do.: cross Indus by rope bridge.
15.	Tolti	...	12	Left bank of Indus: re-cross Indus by rope bridge.
16.	Parkata	...	14	Left bank of Indus.
17.	Gol	...	13	Do.
18.	Kepchang	...	17	Do.
19.	Skardo	...	4	7700 feet.
	Total.	...	240	

The route to Skardo by Deosai is only practicable
from 15th July to 15th September. The country
from Gilgit to Skardo, Dras and Leh is recommend-
as good sporting ground. Also at Changchen-
mo, 11 marches or 122 miles from Leh, over Changla
Pass, 18,000 feet, the Masse-Mik-La, 18,400 feet, the
road not descending below 11,000 feet during the
whole of the marches, and often 15,000 and 16,000
feet above sea level.

Should any visitors to the Valley of Kashmir wish to go to Simla, or intermediate places from Srinagar, two routes are given;—one by Kangra and Chamba the other by Kulu, Chamba and Badrawan.

Srinagar to Simla; by Kangra and Chamba.

arches.	Places.	Distance. in miles.	Remarks.
	Srinagar to—		
1.	Islamabad ...	35	By land. Generally by boat.
2.	Lukbowa Nag	8	
3.	Shahabad ...	5	Large village. Supplies plentiful.
4.	Vernag ...	4	Baradari. Supplies and coolies abundant.
5.	Chaon ...	10	Cross Braribal Pass: steep ascent and descent.
6.	Camp ...	13	
7.	Gayi ...	7	Bad road.
8.	Bhagwan ...	9	
9.	Dada ...	7	Cross river Chandra Bhaga by rope bridge.
10.	Kalen ...	10	
11.	Badrawar ...	11	Cross Padre Pass: short ascent and very steep descent.
12.	Camp (Mur)	12	
	or Badrawar to Thannala ...		8
	Langera ...		15
	Thunun ...		9
	Manjeri ...		12
13.	Bungul ...	10	Bad road.
14.	Digil or Kirah	11	Do.

Marches.	Places.	Distance in miles.	Remarks.
15.	Manjeri ...	11	Steep ascent cross low pass; cros river Shool on massaks.
16.	Chamba ...	16	Road bad, cross Ravee by bridge. Baradari.
17.	Rareri ...	6	Cross pass : steep ascent for 5 miles.
18.	Chuari ...	14	Road bad for ponies.
19.	Rapir ...	6	Do.
20.	Sihanta ...	12	Do.
21.	Rilloo (Hutli)	12	
22.	Kangra ...	13	Dâk bungalow; *serai.*
23.	Ranital ...	9	Dâk bungalow.
24.	Juala Mukhi	12	Serai.
25.	Nadaon ...	7	
26.	Hamirpur ...	15	Bungalow and thana.
27.	Dangah ...	16	
28.	Kunar Hati ...	8	Cross Sutlej river by ferry.
29.	Belaspur ...	10	
30.	Sahiki Hati ...	17	Bungalow.
31.	Sairi ...	16	Dâk bungalow.
32.	Simla ...	10	
	Total ...	362	

Srinagar to Simla; by Kulu, Chamba and Badrawar.

Marches.	Places.	Distance. in miles.	Remarks.
	Srinagar to—		
21.	Rilloo (Hutli)	229	See route to Simla by Kangra and Chamba.
22.	Bhagsu Cant:	17	Cross several torrents; Dharmsala is just above Bhagsu. Encamping ground.
23.	Bundleh ...	19	Putiyar is about half way between Budlah and Bhagsu.
24.	Baijnath ...	11	Dâk bungalow and encamping ground.
25.	Haurbaug ...	17	Old route.
26.	Fatakal ...	10	Old route.
27.	Sauri ...	11	Cross river by bridge; ascent.
28.	Komaud ...	8	Cross pass; steep ascent.
29.	Bajaora ...	13	Dâk bungalow. Cross the Bias river below Bajaora, and the Sainij river near Larji.
30.	Larji ...	13	Bungalow.
31.	Manglaor (Plach) ...	9	Cross the Chata river.
32.	Jeebhi or		

Marches.	Places.	Distance in miles.	Remarks,
	Rasala ...	11	Re-cross the Chata river and cross a large tributary stream.
33.	Kot ...	12	Cross the Jalori Pass.
34.	Dularsh ...	18	Steep ascent, cross a ridge.
35.	Kotgarh ...	14	Cross the river Sutlej by bridge ; very steed descent and ascent.
36.	Narkunda ...	12	Bungalow. Or from Kot to Choi 11, Dila 9, Narkunda 17 miles.
37.	Matiana ...	13	Dâk Bungalow.
38.	Theog ...	8	Do.
39.	Fagu ...	12	Do.
	Mahasu ...		Do. on new road.
40.	Simla ...	10	
	Total ...	467	

APPENDIX.

Rules for the Guidance of Travellers Visiting Jummu and Kashmir.

THE following rules for the guidance of travellers visiting the dominions of His Highness the Maharajah of Jummu and Kashmir, having received the sanction of His Excellency the Governor-General in Council, are published for general information :—

1. The Punjab Government no longer issues passes for visitors to Kashmir.

The number of Military Officers in Kashmir *at one time* is restricted to 200. The disposal of passes for this number, less a certain number reserved for the Punjab Frontier Force, is with His Excellency the Commander-in-Chief. Frontier Force Officers desiring to visit Kashmir, must apply to the Brigadier-General Commanding.

Civilians and Military Officers in civil employ, but a small proportion of whom under the leave rules can visit Kashmir the same season, do not require any passes ; but they should report their intention to travel in Kashmir to the Assistant Secretary, Lahore, and can obtain at the Secretariat Office, Lahore, a copy of the rules to which they must conform.

2. There are four authorized routes for European visitors to Kashmir :—

1st.—The principal road from the plains by Bhimbar and Rajaori over the Pir Panjal Range. This route may be varied by leaving the main road

at Thana Mandi and proceeding *viâ* Punch and over the Haji Pir Pass to Uri.

2nd.—The road from the plains by Kotli, Punch, Uri, and Baramula.

3rd.—The road from Murree by Kohala and Baramula.

4th.—The road from Abbottabad by Muzaffarabad and Baramula.

Information regarding the above routes will be found in Appendix A.

The special permission of the Punjab Government must be obtained by travellers proposing to travel from Kashmir to Simla (or *vice versâ*) across the hills, or to the plains (or *vice versâ*) by Kishtwar, Bhadrawar, and Chamba. British officers are prohibited from making application on behalf of themselves or their friends direct to His Highness the Maharajah, or his officers, for permission to proceed to or from Kashmir by any but the authorized routes.

All other routes are positively forbidden.

[NOTE.—Throughout Chamba territory rest-houses and supplies for travellers will be found.]

3. Carriage and coolies.

The rates payable per stage in Kashmir territory, are—

Per coolie	... 4 annas.
„ kahar	... 6 „
„ pony or mule (baggage)	... 8 „
„ pony (riding) ...	... 1 rupee.

A coolie's load shall not exceed 25 seers, nor that of a pony or mule exceed 2 maunds. Travellers are particularly required to be careful that their servants do not overload coolies or cattle. A pair of scales will be kept at each stage, and when objection is taken to the weight of a load, travellers are bound to comply with a request that such load should be weighed.

Coolies must be paid daily, and travellers should see payment made in their own presence.

4. In returning from Kashmir, coolies or carriages are not to be taken beyond the Maharajah's frontier, or the first stage beyond the frontier.

5. Unless travellers encamp at the fixed stages and encamping-grounds, there is no certainty that supplies will be available. They should not encamp within villages.

6. A book, in the form annexed, will be presented at each stage, in which every traveller is required to write legibly his name, rank, and station, the date of his arrival and departure, and the amount of carriage taken by him :—

Name, rank, and station of visitor.	Date and hour of arrival.	Date and hour of departure.	Stage to which proceeding.	Amount of carriage taken.		Remarks.
				Coolies.	Mules or ponies.	

7. When going on shooting excursions, visitors must take carriage and supplies with them, and are not to demand them in places where no provision is made for supplying them. They are not to press into their service the people of the country as beaters for game.

8. Travellers must not interfere with any Kashmir officials, and no calls are to be made on them except in real emergencies. All payments are to be made at the rates demanded, which, if exorbitant, can be reported to the officer on duty at Srinagar.

9. Should travellers have reason to consider that they or their servants have been ill-treated or affronted, they are strictly forbidden to adopt any other means of obtaining redress than by making complaint to the officials of the Maharajah on the spot, and immediately reporting the circumstances to the British officer on duty at Srinagar.

At Srinagar complaints are to be preferred direct to the officer on duty, and are not to be preferred in any Kashmir court.

10. Visitors are forbidden to take away with them from Kashmir, on any pretext whatever, any subjects of the Maharajah without obtaining permission and a passport from the Kashmir authorities.

11. Travellers are strictly required to settle all accounts before they leave Kashmir, and are responsible that the debts of their servants are similarly discharged. Should any officer of Government leave

Kashmir without discharging his debts, he will not be permitted ever to re-visit it.

12. Visitors are prohibited from receiving any presents whatever during their stay from the Kashmir Darbar or officials.

13. Visitors are required to take care that the Customs regulations of His Highness the Maharajah are in no way violated by themselves or their servants.

14. Military officers invited by His Highness the Maharajah to evening entertainments at the palace, are required to appear in uniform. Civil officers and other visitors in ordinary evening dress.

By order of the Hon'ble the Lieutenant-Governor.

W. M. YOUNG,
Secetary to Government, Punjab.

ROUTE I.

No.	Name of Stage.		Distance in miles.
1.	Bhimbar	...	...
2.	Sarai Saidabad	...	15
3.	Nowshera	...	12½
4.	Changas Serai	...	13½
5.	Rajaori (Rampur)	...	14
6.	Thana Mandi	...	14
7.	Bāramgalla	...	10½
8.	Poshiana	...	8

No.	Name of Stage.		Distance in miles.
9.	Aliabad Serai	...	11
10.	Hirpur	...	12
11.	Shapiyon	...	8
12.	Ramu	...	11
13.	Srinagar	...	18
	Total	...	147½

ROUTE I (*a*).

No.	Name of Stage.			Distance in miles.
1.	Bhimbar	See Route 1.	...	69
6.	Thana Mandi			
7.	Suran		...	16
8.	Punch		...	14
9.	Kahuta		...	9
10.	Aliabad		...	8
11.	Hyderabad		...	7
12.	Uri	See Route 3.	...	10
16.	Srinagar		...	54
	Total		...	187

At all these stages the Maharâjah has had rest-houses erected. Fifteen mules or ponies and fifteen coolies are kept up at each stage.

At the Bhimbar dâk bungalow a khansama, with the usual staff of servants, is kept up for the convenience of travellers. At all the stages between Saidabad and Thana Mandi, both inclusive, ordinary Europe liquors and stores are procurable, but travel-

lers are recommended not to depend on this source of supply.

From the 25th of March, a hill-cart service will be maintained during the season by the dâk bungalow khansama at Gujrat between that station and Bhimbar. Fare Rs 11 per seat.

In ordinary seasons the Pir Panjal route is impracticable until May, and is closed by snow in November. The Haji Pir route is generally open in April.

ROUTE 2.

No.	Name of stage.			Estimated distance in Kos.
1.	Bhimbar		...	...
2.	Saidabad		...	15
3.	Darmsal		...	18
4.	Koh-i-ruti		...	7½
5.	Dhuna		...	7½
6.	Kotli		...	6
7.	Sehrah		...	12
8.	Punch	See Route 1 (*a*)	...	10½
16.	Srinagar	See Route 1 (*a*)	...	88
		Total	...	164½

This route is open in April, but it is difficult and is not recommended.

ROUTE 3.

No.	Name of stage.		Distance in miles.
1.	Murree	...	...
2.	Dewal	...	12

No.	Name of stage.		Distance in miles.
3.	Kohala	...	9
4.	Chatrkala	...	11
5.	Rhara	...	12
6.	Tinali	...	12
7.	Ghari	...	10
8.	Hattian	...	12
9.	Chakoti	...	15
10.	Uri	...	16
11.	Rampur	...	10
12.	Baramula	...	13
13.	Srinagar	...	31
	Total	...	163

There are dâk bungalows at all the stages. The contract . on this route is bound to keep up 30 mules or ponies and 20 coolies at each stage. The road generally is good, and is open throughout the year. The stages from Rhara to Thandiali, and from Hattian to Chakoti are troublesome; and in coming from Ghari to Hattian there is a mountain stream to cross, which may cause considerable delay when it is swollen by the rains. The last stage, from Baramula to Srinagar, is usually done by boat in two days, the first night being spent at Sopar. The old road from Kohala to Hattian, *viâ* Dana and Chikar, is closed to travellers.

ROUTE 4.

No.	Name of stage.	Distance in miles.
1.	Abbottabad	... ...
2.	Manshera	... 15
3.	Ghari	... 16
4.	Muzaffarabad	... 10
5.	Hattian	... 17
6.	Kanda	... 11
7.	Kathai	... 12
8.	Shahdera	... 12
9.	Gingl	... 14
10.	Baramula	... 19
11	Srinagar	... 31
	Total ...	157

This road is comparatively easy, and is practicable throughout the year.

FINISH